

## SADDHAMMOPĀYANA

The Gift-offering of the True Dhamma

### INTRODUCTION

Saddhammopāyana (Saddh), a didactic poem of 629 verses, is the only known Buddhist epistle in Pāli. It was written by a Buddhist monk in Sri Lanka to his 'dear fellow-student Buddhasoma'. Saddhammopāyana is quoted in Upāsakajanālaṅkāra (Upās), 'Adornment of the Buddhist Laity', (Saddhatissa 1965, p.59), written in the mid-twelfth century (Saddhatissa 1965, pp.36,45), and must therefore be an earlier work (Saddhatissa 1965, p.49); Saddhatissa agrees with Paranavitana (UCHC p.393) in assigning Saddhammopāyana to the tenth century (Saddhatissa 1965, pp.33,59-64). Although the poem gives no evidence of its authorship, the colophon to the Siṅhala commentary (Saddh-s), and also the introduction to a commentary called Saddhammopāyana-viggaha, give the author as Abhaya-giri Kavi-cakravarti Ananda Mahā-Thera (PLC p.212; SL p.4; Saddhatissa 1965, pp.31-2). Five doctrinal points of difference in Upās from the Saddh interpretation (which is possibly the Abhayagirivāsin view) are pointed out by Saddhatissa (1965, pp.59-64).

My translation is based on the text of Saddhammopāyana, edited by the Rev. Richard Morris and published in JPTS 1887 one hundred years ago, but until now untranslated (pers. comms, H. Bechert 1981 and Jacqueline Filliozat 1981). The poem is still held in high regard in Sri Lanka and parts of it are very frequently quoted by monks in the course of their sermons (PLC p.212).

### Saddhammopāyana in the 'Letter Literature'

The Buddhist 'letter literature'\* includes Nāgārjuna's Suhrillekha 'Letter to a Friend' and Ratnāvalī 'Jewel Garland' (both addressed to King Śātavāhana), Mātṛceṭa's Mahārājakanikalekha 'Letter to the Great King Kanika', Candragomin's Sisyailekha 'Letter to a Pupil', all written in Sanskrit between the second and fourth centuries A.D., and Saddhammopāyana in Pāli in the tenth century: 'The epistle form was much cultivated among the Buddhists from this time until the twelfth century ... Several were written to kings by famous monks, exhorting them to rule well, and others were addressed to pupils, to a son or to a teacher' (Warder 1974, p.232).

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\*See also Dietz 1984.

The common purpose of these epistles was to expound traditional Buddhist morality in a way easy to understand for the laity not versed in the canon, and they have much content in common. Suhrllekha, perhaps the best known, summarises Buddhist ethics with particular reference to the laity and in accordance with early doctrine practically common to all the schools.

Saddhammopāyana is said to be based on Śisyalekha (SL p.211), composed about six hundred years earlier, which is in fact a very considerable time lapse, and one cannot but conjecture on the possibility of other epistles in the interval which have not perhaps survived. Śisyalekha, like Saddh, describes the miseries of pretas (petas) and purgatories, states the difficulty of attaining birth as a human being, discusses impermanence, and recommends meditation to dispel ignorance and attachment, as well as working for the good of others.

The influence of Saddhammopāyana is seen in later Buddhist literature in Sri Lanka, in both Pāli and Sinhala texts. Upāsakajanālaṅkāra, written in Pāli probably in the mid-twelfth century A.D., uses a deal of Saddh material including quoting over one hundred verses (Saddhatissa 1965, pp.49,59-64,122). Lōvāḍasaṅgarāva, 'The Compendium of the World's Good', was written in Sinhala in the fifteenth century and Lokōpakāra, 'The Help of the World', was written in Pāli in 1893 and based on Saddh, dealing with practically the same subjects (PLC p.311).

The high regard for Saddhammopāyana in Sri Lanka could hardly be more clearly shown than by the selection of the same ideas for discussion and emphasis and, in the case of Upās, so much quotation of its verses.

The whole mediaeval period (362-1505 A.D.) in Sri Lanka was one of great literary activity. The literature of this golden era merits being read, studied and enjoyed in its own right and not merely being dismissed as a pale shadow of the canon.

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### Summary of the Text

- verse 1- namaskāra  
 Section 1  
 4- The eight inopportune births  
 Section 2  
 53- The ten evil deeds  
 73- Their results in this life  
 93- Their results in the next life

- 97- peta-suffering  
 129- Animal-suffering  
 176- niraya-suffering

### Section 3

- 211- The twelve ways of meritorious action  
 228- Their rewards  
 263- Giving and its rewards  
 278- The death of a miser  
 294- The death of a generous giver  
 303- The rewards of a generous giver  
 310- His paean of joy  
 337- Good conduct and its rewards  
 371- Restraint of the senses, livelihood, moderation  
 415- The rewards in this life of good conduct  
 431- The rewards in the next life of good conduct  
 451- Mental development  
 471- The rewards of mental development  
 497- Transference of merit and its rewards  
 510- Rejoicing in others' merit and its rewards  
 517- Instructive teaching and its rewards  
 528- Listening to the Dhamma and its rewards  
 539- Paying homage and its rewards  
 555- Humble service and its rewards  
 563- Gladdening others and its rewards  
 569- Taking refuge in the Triad and its rewards  
 580- Mindfulness and its rewards

### Section 4

- 588- Heedfulness of all meritorious action  
 590- The Buddha-land  
 602- Wrong views of beauty, comfort, permanence and self  
 616- Colophon  
 1- Prayer that all folk may attain nibbāna  
 4- Prayer that the poet may attain Buddhahood and help others attain nibbāna

## Abbreviations

BHSD	<u>Buddhist Hybrid Sanskrit Grammar and Dictionary</u> (Edgerton 1953)
Child.	<u>A Dictionary of the Pali Language</u> (Childers 1909)
COD	<u>The Concise Oxford Dictionary</u> 6th edn (Sykes 1976)
CPD	<u>A Critical Pāli Dictionary</u> (Trenckner 1924-)
Ct.	Commentary
fasc.	fascicle
f.n.	footnote
Geiger, Culture	<u>Culture of Ceylon in Mediaeval Times</u> (Geiger 1960)
JPTS	<u>Journal of the Pali Text Society for the sake of the metre</u>
m.c.	<u>A Sanskrit-English Dictionary</u> (Monier-Williams 1899)
MW	printer's error
p.e.	<u>The Pali Text Society's Pali-English Dictionary</u> (Rhys Davids and Stede 1921-25)
PED	<u>The Pāli Literature of Ceylon</u> (Malalasekera 1928)
PLC	<u>Dictionary of Pāli Proper Names</u> (Malalasekera 1937)
PPN	<u>Pāia-sadda-mahannāvo</u> (Sheth 1963)
PSM	Sanskrit
sa.	<u>A Sinhalese-English Dictionary</u> (Carter 1936)
SED	Sinhala
sinh.	<u>Sinhalese Literature</u> (Godakumbura 1955)
SL	<u>History of Ceylon</u> vol. I, part I (Paranavitana 1959)
UCHC	

Note: For the sake of brevity, Pāli texts referred to in the footnotes are cited by title or abbreviation (CPD) only (see list in Bibliography).

## THE GIFT-OFFERING OF THE TRUE DHAMMA

Homage to that Exalted One, Arahat,  
Rightly Awakened!

1. [Saluting] the One Who is freed from all the āsavas, the Mine of every good Merit, the Teacher of all the worlds, the Hero, the Benefactor giving the Way to the amata of nibbāna(1),
2. First of all, because of [my] faith, saluting with head bowed that Rightly Awakened One with every honour, and then [saluting] the Dhamma and the Saṅgha,
3. I shall compose a small 'gift-offering of the True Dhamma' to send to Buddhasoma, my dear fellow-student.

## I. VERSES EXPLAINING THE INOPPORTUNE BIRTHS

4. Meritorious action should always be performed by a wise man who has obtained opportune birth freed from the eight inopportune births(4), [opportune birth] which is most difficult to obtain:
5. [Birth] in the three apāyas, [birth] in the state of formless and unconscious beings, and also [birth] in a border country, [birth] with the five sense faculties deficient(5), [birth] in a state of having

(1) All the āsavas (mind intoxicants): kāma, bhava, ditthi and avijjā (PED s.v. āsava).

The good merits (sādhugūṇa) are sīla, samādhi, paññā, vimutti and vimuttiñānadassana (Saddh-s).

The Buddha is called a Hero because he performed deeds not performable by others and because he attained omniscience not attainable by others. He is called a Benefactor because, just as medicine is of benefit to the sick, he relieves the suffering of all beings and because he guides the guidable (Saddh-s).

(4) Eight: see verses 7-14.

Inopportune births: in circumstances such that one cannot learn from a Buddha (BHSD s.v. akṣana).

harsh, wrong views,

6. And [birth] in a world with no appearance of the Buddha, who gives the amata of the True Dhamma. These [births] are explained as 'The Eight Untimely(6) Inopportune Births'.
7. Ceaselessly performing hard labour in niraya, labour which is very cruel, frightful and terrible - how will one perform meritorious action?
8. Without awareness of the True Dhamma and life always in jeopardy(8), being in the form of an animal - how will one perform meritorious action?
9. Going to the realm of petas, withered away by torment(9) and exhausted by hunger and thirst - how will one perform meritorious action?
10. In the worlds of formlessness and unconsciousness, where one lacks the means to listen and is deprived of listening to the True Dhamma, how will one perform meritorious action(10)?
11. Born in a border country(5), where complete unrighteousness prevails and which lacks the sons of the Chief of Sages(11) - how

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(5) The three apāyas are birth in naraka, birth as an animal and birth in the peta-world (Saddh-s); cf. PED: the fourth is birth as an asura.  
Border country: barbarian region (BHSD s.v. aksana).  
The five sense faculties consist of cakkhu, sota, ghāṇa, jivhā and kāya (Saddh-s); PED s.v. indriya.

(6) Untimely: for performing acts of merit (Saddh-s).  
There is a ninth akkhaṇa cf. DN III 263ff.: birth as an asura (BHSD s.v. aksana).

(8) A life in jeopardy means a life in the state of fear of death (Saddh-s).

(9) Torment comprises the burning of fire and the burning of mental anguish (Saddh-s).

(10) Because there is no suffering in these two worlds (Saddh-s).

will one perform meritorious action?

12. Being stupid or dumb and so on(12), existing in a state impeded(12) by the consequences [of bad deeds in a former life], deprived of the means of comprehending [the True Dhamma], how will one perform meritorious action?
13. Fallen into false views that can in no way be reversed and become a very pillar of saṃsāra - how will one perform meritorious action?
14. Existing in the darkness of delusion when the Buddha-sun(14) that sheds light on the Way of complete attainment has not arisen - how will one perform meritorious action?
15. These are considered the inopportune births because of lack of opportunity for that meritorious action which consists in mental development and which brings about comprehension of the truths(15).
16. Opportune birth, freed from the eight inopportune births, is most difficult to obtain; having obtained that which promotes every success, who would be negligent?
17. Human existence without deficiency [in the senses](17) and adorned by the Buddha-sun(14) is extremely difficult to obtain, for that [alone] is the opportune birth for the complete attainment of

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(11) The sons of the Chief of Sages are the children or disciples of the Perfect One (Saddh-s).

(12) A stupid person has not the intelligence even to listen and bear in mind what is said by people who know. People who are dumb and so on are the mute, the blind and the deaf (Saddh-s).  
Impeded: being reborn without root-conditions (Saddh-s): humans who are crippled, blind, deaf, mentally deficient, etc. (Nyanatiloka 1980, p.172).

(14) Existence adorned by the Buddha-sun occurs at a time of appearance of the Buddha (Buddha-period) (BHSD s.v. ksana).

(15) The (four) noble truths are the truth about dukkha, samudaya, nirodha, and magga (Saddh-s).



nibbāna.

18. Human existence, because of the difficulty of achieving the conditions for it and because of its intrinsic worth and great value, is like a jewel of great worth, very difficult to obtain.
19. Indeed, the meritorious action which is the condition of birth into human existence is very difficult to perform; the proof of that is indeed the scarcity of those desiring to perform meritorious action in the world.
20. The difficulty of meritorious action and the ease of non-meritorious action can be understood by the [difficulty] of giving away a house and by the [ease of the house's] burning after having built it.
21. The mind continually turns to evil without any trouble at all but [turns] to meritorious action only with great trouble; [the illustration of] the river(21) will demonstrate this.
22. The lands of the fruit of non-meritorious action are seen to be as full as the lands of the fruit of meritorious action are seen to be empty(22).
23. Would not a swarm of ants come from a single hole indeed surpass the number of men in the land of Jambudīpa(23)?
24. Because of the arduousness of performing meritorious action, human existence is indeed very hard to obtain; the lack of fruit in the lack of seed is sufficient to indicate it.
25. Wherever anything is indeed honoured in the world there it is named most excellent; therefore human existence is most excellent on account of being honoured by the good.

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(17) Deficiency refers to muteness, deafness and so on (Saddh-s).

(21) Just as a river flows uselessly to the sea without any effort, that river is diverted usefully only with great effort (Saddh-s).

(22) The lands of the fruit of non-meritorious action are the four apāyas, and the lands of the fruit of meritorious action are twenty-seven (Saddh-s).

(23) Cf. AN I 35-37.

26. 'Action(26) which bears fine fruit and which brings about nibbāna all thrives [only] here in this life.' The great value therein should be known as such.
27. For such reasons, human existence is very hard to obtain and, when it is not obtained, the achieving of heaven and so on(27) is truly hard to obtain.
28. If human existence which is hard to obtain is obtainable by the very insignificant furthering of one's own good,
29. Then, even in the three worlds(29), nothing is found of comparable arduousness to the very significant furthering of the good of others.
30. While in a world seeking its own comfort even by [a man] causing suffering to his [own] son(30), who will there be that is determined on the good of others?
31. Not asked to help, who would bear burdens for unknown, ungrateful, wicked folk?
32. Placing cool water in the midst of the burning coals of naraka, what [man] without iddhis could preserve its coolness for any length of time?
33. In the same way, while in the pit(33) of existence aflame with the fire of the faults of its beings, who could maintain the coolness of compassion for any length of time?

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(26) There are two kinds of action: worldly (giving excellent results) and other-worldly, consisting of insight and meditation (bringing about nibbāna) (Saddh-s).

(27) 'Heaven and so on' means heaven and the good fortune of both nibbāna and human rebirth (Saddh-s).

(29) The three worlds (states of existence): kāma-, rūpa- and arūpa-loka (PED s.v. tiloka and bhava).

(30) Cf. the story of the hungry tigress - Jāt-m I; see also Pv I 6.

(33) Read -āvāte.

34. As for those whose wish to direct towards themselves all the sorrow suffered by others is always uninterrupted and [whose wish] has complete deliverance as its goal,
35. Because of being accustomed to giving [their own] kingdoms [yet] without giving the Buddha-kingdom which does not pass on(35) [to others], and ashamed as it were to continue long - have they entered nibbāna?
36. Who indeed knows the arduousness of the undertakings in the world of those heroes who are engrossed in the welfare of others and are mines of the chief virtues?
37. Perceiving that this world is oppressed by suffering and lacking enjoyment like the avīci hell, who is able enough to enter it just for the sake of other beings?
38. And even the four great oceans cannot equal the blood which was shed in the giving of eyes and so on by those [heroes](38);
39. The One Who believes in even a fraction of their meritorious action is indeed very hard to find; so who will there be to perform [meritorious action], with reverence(39) to it?
40. Thus, because furthering the welfare of others is indeed extremely difficult to achieve, the arising of the Buddha-sun(14) is thought to be an extreme rarity.
41. When the Buddha-sun(14) is not arisen, not even Brahmā, Indra, the moon or the sun can bring about the appearance of the Way for attaining nibbāna.

(35) asankāmaṃ, 'which moves not (though one may wish to confer it)' (Saddh-s); cf. Vism 554.  
The Buddha-kingdom: cf. verse 596.

(38) caturō ... mahāṇṇavā: 'one for every quarter of the sky' (MW s.v. samudra); cf. SN II 180,187; Thī 496-7; As 10sq.; Mvu 368; cf. 'the four oceans surrounding Mt Sumeru' Kawamura 1975, p.59; I have not been able to trace the names of the four great oceans.  
The giving of eyes: cf. Sivi Ja IV 401-12.  
And so on: wife and child, cf. verse 218,517; cf. Vessantara Ja VI 479.

(39) saddhātāhi | saddhātā hi.

42. If a stone is thrown up into the sky, its stay aloft is very short because of its nature not to remain still, by virtue of its weight;
43. So indeed one causing [himself] to sink down because of his faults, remains a very long time in the apāya regions, and remains a short time in a happy state - so it is thought.
44. By means of the Ekapuggala Sutta and also the parable of the blind turtle, the rarity of both should be understood by one who knows(44).
45. Opportune birth, the conjunction of the two(44), is very rare indeed, so a wise man engrossed in his own good would not obstruct that opportune birth.
46. Indeed on account of the rarity of that opportune birth(46), the never wearied disciples of the Buddha thought 'Even if skin should wither away as well as sinew and bone(46),
47. 'Without realising the eternal tranquil state which is taught by the Awakened One, we shall never in any way whatsoever leave this cross-legged position!'(47)
48. Having mentally developed the Highest Way with all reverence, those disciples obtained complete nibbāna, where there is no further fear of losing opportune birth(48).
49. The effort of those great heroes is indeed inconceivable; why does it not explain for us the fleeting nature of that supremely opportune

(44) Ekapuggala Sutta: see AN I 22f.  
The blind turtle: see MN III 169; SN V 455.  
The rarity of both: rebirth when a Buddha is present on earth and also rebirth as a human being (Saddh-s).

(46) Opportune birth: the ninth khana which is difficult to obtain (Saddh-s).  
Quoted from Ja I 71.

(47) Cf. Ja I 71.

(48) OR 'fear of being destroyed at every moment'.  
Play on the word khana, 'opportune birth' also 'moment'.

birth(49)?

50. A wise man, attaining that state which is both difficult to obtain and fleeting, is never attached to his life, which is as brief as that of a mosquito in the middle of a web;
51. He is never attached in any way whatsoever to insipid enjoyments, which are worthless and perishable and are the roots of evil;
52. And, avoiding evil like a man desirous of life avoids food known to be poisonous, he should be intent on deeds of merit.

The verses explaining the  
inopportune  
births are complete.

First section

## II. VERSES ABOUT THE DANGERS OF THE TEN EVIL DEEDS

53. As to evil: intent is called evil when connected with delusions through greed, also with delusions through anger, or with pure delusion.
54. It is explained thus: there are ten kinds of non-meritorious action which come from evil intent by way of the three gates;
55. Killing, stealing and the pursuit of other men's wives are thought of as coming through the body[-gate]; lying, slander, harsh speech and gossip are thought of as coming through the speech[-gate];
56. And covetousness, also malice(56) and wrong views are thought of as coming through the mind[-gate]. These [ten evil] ways become kamma-courses; it should be understood that there are those as well which do not become so:
57. Detention(57) and so on coming from evil intent but not become activities such as killing should be understood as not become

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(49) Cf. verse 46: the best khana is the ninth (Saddh-s).

(56) Malice: vyāpādo; cf. verse 70 byāpādo.

kamma-courses.

58. With reference to a being, the recognition that it is a being, murderous intent, attack(58), and destruction of life with that attack(58-65) - killing with one's own hand is fourfold.
59. The command in accord with one's purpose, acceptance likewise of that [command], and the carrying out [of that command] accordingly without breaking any promise -
60. Regarding those [four] things said above [but] leaving aside the accomplishment [of the deed], [though] including those [three above], the taking of life on command is sixfold.(58-60)
61. Taking with one's own hands what is not freely given is considered to be fivefold: goods the property of another, the recognition of its being another's property, single-mindedness regarding stealing and so on(61), shifting that property from its [proper] place, and the accomplishment [of the deed];
62. The command in accord with one's purpose, acceptance likewise of that [command], and carrying out [of that command] accordingly without breaking any promise -
63. Taking into consideration the five [aspects of stealing] but putting aside both the shifting of property from its proper place and the accomplishment [of the deed], it is explained that the taking on command of what is not freely given is sixfold.
64. Regarding the wives of others, there is a fourfold transgression: a wife who is the property of another, the recognition of her being another's property, the thought of transgression(64), and likewise

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(57) 'Detention and so on': restraints such as tying with chains and gaoling, also beating, starving and neck-poling (Saddh-s) [as where poles are tied to the necks of cattle to prevent their passing through a gap].

(58) Attack: beating and so on with weapons and sticks (Saddh-s).  
(58-65) Cf. Pj I 31.

(58-60) Cf. Ras ii 81-2.

(61) And so on: taking by force and imaginary taking (Saddh-s).

the transgression itself.

65. Lying is threefold: deliberate intention to conceal one's knowledge(65), speech conducive to it, and comprehension [by one's hearer] of the meaning of one's words.
66. Slander, [absence of pleasantness], is explained as speech conducive to dissension between a person desiring agreement [pleasantness](66) and a person desiring dissension.
67. An evil-minded person desiring to shock(67) others makes the undesirable heard; this is called harsh, impolite speech by one who knows.
68. Any idle chatter, augmenting passion and ill will, the telling that [tale] inappropriately(68) to one drawn [to it] is said to be gossip.
69. That(69) improper desire for the belongings of others and so on through excess(69) of greed is explained as covetousness.
70. The mischievous and harmful desire of one with mind corrupted is known as malice(56) at all times by those who are not malicious.

(64) atikammana- | atikkāmana-.

(65) Knowledge: gained by direct seeing, hearing and so on, also by not seeing, not hearing and so on (Saddh-s).

(66) Etymology: pesuññan, 'slander', is interpreted as pe-suñña, 'absence of piya (pleasant)', and contrasted with piyattam, 'pleasantness'.

(67) kho bhetukāmassa | khobhetukāmassa.

(68) Inappropriately: in four ways: telling with intent to indicate another view (heresy), with intent to indicate methods of poetic appreciation, with intent to indicate that even people of enviable power perish, and with intent to indicate that the hearing of an untrue tale at the moment of death leads to rebirth in apāya (Saddh-s). There is a problem in the translation of this comment.

(69) yāhi | yā hi.  
-ādimatta- | -ādhimatta.

71. Any adherence to the false(71) by statements such as 'Almsgiving is useless!' and so on(71) is said to be the holding of wrong views - the opposite is right view.
72. Intention said to be the deed(72) and arisen with regard to [each of these kinds [of action] above bears undesirable fruit. If you ask 'How is that?', I should say(72):

#### THE DANGERS OF THE TEN EVIL DEEDS (Saddh-s)

73. Understanding the consequences of one's actions is said to be Buddha-knowledge(73) not well understood(73) by others; who will know it other than that [Buddha]?
74. Therefore, following the bidding of the Kinsman of the Sun(74) Himself, [understanding the consequences of one's actions] can be inferred by one who has gained the instruction of a teacher.
75. And the ten kinds of non-meritorious action being very powerful in accordance with their fruit, bear the fruit [of rebirth] in the apāyas; but the others [not becoming kamma-courses(57)], however,
76. Bear fruit for one reborn among men, either in accordance with their power or through their cause; if you ask 'How is that?', I

(71) anattā- | atattā.

The ten false views (heresies) are: there is no merit in almsgiving, there is no merit in sacrificial rites, there is no merit in sacrificial offerings, there is no consequence of deeds easy to do or difficult to do, there is no world here, there is no other world, there is no mother, there is no father, there are no beings born without their union, and there are no monks or brahmins (?arahants) in this world here who are in a state of harmony and are rightly disposed (Pp 39; Vism 569; Dhs 1215; Vibh 375).

(72) Intention is kamma: cf. AN III 415.  
Cf. verses 163,226.

(73) Buddha-knowledge is boundless (Saddh-s).  
v.l. sudubbuddham, 'very difficult to understand for other than the Buddha' (Saddh-s).  
Play on words: buddhañāṇan ... sudubbuddhan, 'Buddha-knowledge ... well understood'.

(74) Kinsman of the Sun: ādiccabandhu.

should say(77-90):

77. Killing gives rise to a short life, much sickness, an abundance of the suffering arising from separation(77), and dwelling in jeopardy(8).
78. A man taking what is not freely given will obtain poverty and wretchedness, cruelly dashed hopes and a livelihood dependent on another.
79. A man intent on another's wife(79) gains many rivals, does not have the desired woman, becomes a woman or even a eunuch.
80. A man intent on lying becomes depressed by the suffering caused by words(80), is beaten because of false tales, is not believed by others, and has a very foul-smelling mouth(80).
81. He who indulged in slander in a former life causing lack of friends(81), here in this life loses even his closest friends for no reason(81).
82. A man fond of harsh speech in a former life, though not at fault here in this world, becomes hated on sight and unpleasant to listen to, rough-sounding.
83. A man who spoke useless gossip in a former life becomes one with all limbs loose-jointed and also with speech not worth noticing.

(77-90) Cf. Pañca-g 70-102.

(77) Separation: from loved ones; cf. Pañca-g 111; SN V 421; Vism 498,505.

(79) paradā- | paradāra-.

(80) v.l. vañcaṃ, 'caused by deception'.

Foul-smelling mouth: Cf. Dhp-a tr. Burlingame 1969, p. 131 (vol 1), p. 217 (vol 3); see Dhp XXIV 1-4 = 334-337.

(81) Causing lack of friends: causing friends to fall out with one another (Saddh-s).

piyasuñña-, pesuñña-: cf. verse 66.

v.l. mittābhijjanti kārāṇā, 'for this reason'.

84. He who in a former life indulged improperly in covetousness for the belongings of others is not successful in accomplishing what he desires(84) here in this world.
85. He who was intent on ill will in a former life becomes exceedingly deformed, harassed by chronic illnesses and disliked by men.
86. A man who was the holder of wrong views(71) [in a former life] will become one intent on vile and impure pleasures, dull and even stupid, a sufferer of malignant diseases and the holder of heretical views.
87. And here in this regard, some say 'Including drinking of intoxicating liquor, there are eleven(87) [kinds of non-meritorious action]'; that indulgence in unprofitable activity arises through greed and delusion.
88. A man who was a drunkard in a former life becomes mad and deranged of mind, base of conduct, very stupid and despised here in this life.
89. One who was miserly in a former life becomes a beggar, an oppressor will be much harassed; one jealous-minded always becomes one of little power.
90. He who is stubborn(90) [will be reborn] into a despised family; he who is unquestioning [will be reborn] stupid; he who vowed to live like a dog and so on [in a former life] - to the companionship of

(84) ijjhati sādhetum: 'desires to accomplish' (Saddh-s); cf. abhiijhāti, 'wishes for' (PED).  
v.l. nijjhāti, 'thinks'.

(87) The eleven items of non-meritorious action: cf. verse 75sq.

dogs and so on(90)

91. He [will] be reborn. Thus the endless fruit born of evil should be recognised after examining [it] according to the Path indicated by the suttas.
92. Even the brilliance of the eye in a peacock's plume(92) arises from brilliant deeds [in a former life]. Whoever understands each [of these kinds of non-meritorious action] in this way becomes indeed the best of men in the world.
93. Those who practise evil may be reborn in the apāyas(5), in which the suffering is incomparable, beyond telling.
94. Whatever evil was done in a former life in whatever manner, the fruit is unbearable, suitable indeed for each evil.
95. Saying 'It is hard to endure, difficult to describe, terrible, endless, hard to overcome, unendurable and exceedingly painful', apāya should be feared.
96. People are born into the worlds of the petas because of the evil of excessive greed, into the world of animals because of the evil of excessive delusion and indeed into niraya because of the evil of excessive anger.

### III. VERSES DESCRIBING THE SUFFERING IN THE PETA WORLDS

97. People who do not practise generosity according to their ability and power, who are possessed with envy and are avaricious(97) are

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(90) Stubborn: he who does not pay due respect to those who are worthy of respect, due to stubbornness of mind.

To live like a dog and so on: the brahmavatas, comprising kukkuravata, govata, ajavata, hatthivata and assavata (Saddh-s s.v. verse 91); a kukkuravata is an ascetic who has vowed to do everything done by a dog; cf. MN I 387; DN III 6,7; Nett 99; see MW s.v. govrata and brahmavrata.

Unquestioning: not finding out what is proper to do, or improper, from those who know (Saddh-s).

(92) Cf. Mora-Ja II 37: a peacock who kept the five sīla-items (abstinence from killing, stealing, adultery, lying and drunkenness) (PED s.v. sīla) was born golden as the fruit of sīla.

born again among the petas.

98. Even having experienced the sufferings connected with acquiring things and so on, if in the end these things acquired because of being possessed with greed cause the peta-existence,
99. And cause misfortune in the beginning, in the middle and at the end, why indeed do people strive, thinking, 'Wealth is beneficial!'
100. Restricted in their food and water on account of their deeds [in former lives], because they restlessly go forth (100) here and there for food, they are called 'petas' [Those Gone On and On] (100).
101. Exhausted from hunger and thirst, emaciated and large-headed, with skeletons visible and rib spaces sunken(101),
102. With the skin of their completely starved bellies clinging to their spines, their faces(102) wrinkled through being crumpled like unripe and dried-up gourds,
103. Their bodies having only skin, bones and tendons remaining, their eyes and cheeks sunken and their faces darkened by long, dishevelled hair,
104. With long-grown finger-nails and long hair in their armpits, with coarse, dark, wrinkled skin, they are like the ugliness of the whole world massed together in the same place(104).

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(97) Avarice is the main cause of rebirth in the petaloka (PED s.v. macchariya).

(100) The torment of hunger and thirst is the special lot of a class of petas (Mil 294); see also PED s.v. khuppiṇā.

Etymology: peta, 'ghost', is interpreted as pa-āyāta, 'gone forth'. payatā | payātā; read pāyātā.

(101) Verses 101-4: cf. MN I 80,245-6.

(102) Read kuñcitāsātā.

(104) With lengthened hair in their armpits, long nails and long body-hair (Saddh-s).

105. Completely withered away by the suffering of remorse, they may be remarked by those who have seen them, thinking 'Misfortune made manifest!'(105)
106. Neither covered with loin-cloths nor obtaining a drop of water or food, they lie down exhausted from the anguish of hunger.
107. After many thousands of years they hear hollow words increasing their longing, 'Come, eat, drink!'
108. Then, clinging to each other(108) because of their need for gruel and water, they all, even though disabled, arise with great pain.
109. The petas, arising hastily, trembling and falling down because of their weakness, get rid of those who cling on,
110. Using conciliatory(110) [words] thus, 'Although strong, you cling to one who is weak and trembling! Ah, you are heartless!'
111. Arising, they fall down, trembling like a shadow on the water; their unfulfilled greedy desire(111) raises them again and again.
112. How could a compassionate person continue living, bearing in mind the pain of getting up for those who are mere skeletons?
113. 'Today [at last] this sound as extraordinary as a horn on a horse(113) is heard by us [waiting] since birth : "[Here is] gruel and water!"'

(105) paccakkhato alakkhiyā: meaning obscure.  
Play on words: alakkhiyā ... lakkhiyā.

(108) v.l. aññamaññāvalambiya; meaning unchanged.

(110) This statement seems contradictory.  
sāman: 'negotiation', one of the four means of success against an enemy; the others are dāna, bheda and daṇḍa (MW s.v. 2sāman and upāya).

(111) v.l. -lābhāsā, 'desire to obtain what was not obtained before'.

(113) ?p.e. sasasiṅgo 'hare's horn'; see Ja III 477; also Vism 507 (sasavisana).  
?assasiṅgo | sasasiṅgo.

114. Saying thus, they raise their voices, and with clasped hands outstretched ready to receive, run in all directions without even seeing any giver [of gruel and water].
115. Then, in as little as the twinkling of an eye, the tormenting words, 'There is none!' pierce their ears like red-hot needles.
116. Why should those petas not hear the very harsh words 'There is none!' when, although there were suitable things to offer, they themselves dismissed suppliants [in their former life], saying 'There is none!'?
117. Thus, in feeble condition, exhausted with dejection, their desires frustrated, they fall down senseless like felled palm trees.
118. And in the world the suffering of hunger caused by starving for one day only is hard to endure - who will conceive of the suffering of the petas?
119. The garlands of flame rising from the hair-roots of some petas burn their whole body, just as a flame of fire burns up its own source.
120. The belly of petas always burns with the heat of hunger,(120) their outside always burns with fire risen from the body, and their mind always burns with remorse.
121. Whatsoever impurity is vomited up, spat out, or delivered in the birth-process, as well as whatever else is unclean should be completely shunned by this world;
122. And yet just for the sake of that(122), those petas run many yojanas, robbing each other; some obtain it and some do not.
123. For the petas, shade becomes the heat of the sun, great lakes empty and naturally cool winds become hot,
124. The cool rays of the moon touch them like flames of fire; whatever in the world is considered good is all changed [to its opposite].

(120) kucchiḷḷighacchā - | kucchi ḷḷighacchā.

(122) This second class of petas eat what has been vomited; others are consumed by craving, and some live on gifts to others (Mil 294).

125. How can those with limited lifespan describe the endless suffering arising in the peta-world? What is described here is only a mere drop.
126. What naraka does the suffering, the frustration of desire of petas, afflicted with hunger and leading a life of suffering, not surpass?
127. Having recognised that the suffering in the realm of the petas originates in greed, one possessed of insight, energetic in the destruction of the enemy which is greed,
128. Thinking 'Giving is the weapon! Those receiving are my friends(128)!', should unhesitatingly give even his own flesh to the poor.

This is the description of peta-suffering  
(Saddh-s).

#### IV. VERSES DESCRIBING THE SUFFERING OF ANIMALS

129. Because of their evil ways people are also reborn in animal form, which is hard to escape from, is full of great suffering, violent passion and great fear, and lacks the concept of Dhamma.
130. Horizontally indeed they think and move about and lie down(130); with desire for the Dhammas gone horizontal [disappeared], they are considered to be going horizontally [animals].
131. Enumeration(131) of the animal births is difficult even for those who know the meaning(131); who will describe the full magnitude

(128) Friends: sahāya, cf. DN III 187-8, SN I 37, Sn 45, Śikṣā-s tr. Bendall and Rouse 1971, p.2,37-8,43,44,62,72,91.  
Quotation/s not traced.

(130) Etymology: tiracchānā, 'animal', is interpreted from tiriyato cintenti, tiriyato gacchanti, tiriyato sayanti, 'horizontally they think, horizontally they go about, horizontally they lie down'. The sa. verb-root -ac (-ānc), 'bend', is interpreted by cint, 'think', gam (gacch), 'go' and śi, 'lie'.  
Play on words: Tiriyato ... tirigacchā ... tiracchānā, 'horizontally ... disappeared ... animals'.

of the suffering(131) in those [births]?

132. In rotten fish and also in sores, and similarly in a dirty pool, in a [place] contaminated and full of stinking, impure, evil-smelling scum(132),
133. Some creatures give birth, are born and move about, eat and indulge their lust, lie down and die.
134. In the same way, even in this body, a mine of all the impurities, there are as many as eighty families of worms(134) contained.
135. Since this [body] is the lying-in chamber for those [worms] along with their children and grandchildren, is the place of their growth and fights,(135) is their cloister and their sleeping-chamber,
136. And since it is eaten by them and is also their dunghill, is a place for disease and pleasures and so on and is their charnel-ground, the place to throw bodies, then wise men have no interest in the body and are not attached to it(136).
137. Even the thought [of those worms] feeding on impure(137) food and born in extreme impurity causes vomiting - how much more the seeing of their kind(137)?

(131) -saṅkhāhi | -saṅkhā hi.

Those who know the meaning: the Buddhas (Saddh-s).  
dukkham mahattam | dukkhamahattam.

(132) Cf. the anguishes of animal rebirth in MN III 167-9.  
(132-6) Cf. Vism 235,259.

(134) Eighty families of worms: cf. Vism 235,258.

(135) pavuddhi kalahatthānam | pavuddhikalahatthānam.

(136) Play on words: virajjanti na rajjanti, 'show lack of interest, are not attached'; cf. Sn 813.

(137) v.l. avejja; ?meaning.  
Cf. Vism 259.



138. Reborn in animal form, born on dry land or even in the water, [animals] lie down and wander about in terror of each other;(138)
139. Though blameless, some are killed in various ways for their tail-hair, body-hair, nails, sinews, flesh, horns, bones and so on;
140. Cattle and the like, trembling because of the suffering of flaying, suffer so much - what is the like of it?
141. Pierced in both eyes, hung head downwards, taken to be killed, birds suffer so much;
142. Thrown into hot water and boiled while still alive, they suffer so much - who indeed will measure it?
143. Never seeing dry land before, delighting in continuous stretches of water, pulled out while still alive by merciless humans,
144. Thrown onto hard ground(144), covered over with a stone, distressed by bursting open and heat, much afflicted with hunger and thirst,
145. Crying pitifully(145) along with their mothers, fathers and kinsmen, not allowed to turn over, their pain continuous,
146. Blameless shellfish and oysters(146) suffer so much - I am unable to describe even a portion of a drop of their suffering!
147. Some unwilling [animals] carry [the powerless] - beaten with sticks and goads and whips, threatened repeatedly with pricks and heels and hands,

(138) aññonnam | aññoññam.

(144) v.l. khalupamsumhi, 'now thrown on the ground'.

samuddi, samuddita: see glossary.

v.l. 'distressed by the torment of crushing' or 'distressed by the water's being squeezed [from their bodies]'; meaning obscure.

Cf. the punishing in the Place of Darkness of those who kill turtles by crushing them between tiles (SUS tr. Matsunaga 1972, pp.82,108).

(145) parikujantā | parikūjantā.

(146) sañkhasippikā, 'cockles' (Saddh-s).

148. Bound with many ropes, not allowed to move at will, predestined by their own previous deeds - though powerful [they themselves carry] powerless beings.
149. There is no moving at will for those who are completely dependent on others - what other person will know the extent of their suffering?
150. Yoked to carriage-shaft, plough or cart, shoulders bruised, threatened, some carry crushing loads.
151. On those who have not the ability even to say 'I cannot carry it, I am hot, I am hungry, I am thirsty, it is heavy!'
152. Putting a great load impossible for them to carry, again and again people flog those wretched creatures standing there unable to move.
153. They pull them with nose-ropes and twist their tails, stab them with pricks and kick them with their heels,
154. They burn the roots of their tails, their shoulders, backs, flanks, bellies and so on; they cut off their ears, they threaten them and wound(154) them all over.
155. Standing up with fear and falling down through weakness, [animals] suffer so much - who will describe it?
156. Among animals honoured by people thinking 'She is divine!' and nourished with an offering of the finest quality(156), like a mother,
157. Pleasing, auspicious, meritorious and recognized as purity-giving - even the suffering of these animals(157) is unequalled; why talk of others there [in the animal-world]?
158. Their feet bound to stakes, fire set all round them, those thirsty ones given undrinkable salt water,

(154) vilikkhanti | vilikhanti.

(156) Offering of the finest quality: ghee (Saddh-s).

(157) These animals: cows (Saddh-s).

159. Again, those purged ones given bitter water causing great suffering, thrashed cruelly with many big sticks,
160. Cattle and the like in Yavana-land, burned alive, completely exhausted by great heat, see the fruit of evil(160);
161. Making a loud outcry, sighing at length and looking here and there with faces withered and miserable,
162. Here in this world they experience such suffering, unbearable even to hear about; while I think of it, my heart splits open as it were.
163. Whatever pity there is for childhood which deserves the pity of all people indeed is lost in the animal world. Should an intelligent man say 'How is that truly evident?',
164. [It is explained thus:] there [in the animal world] the young, not enduring separation from their mothers even for a moment, helpless, lie down out of extreme weakness;
165. 'Why then can we not see our mother who went off very early in the morning? Does she not even think "I have children!"?'
166. Thus lost in thought, wretched of eye, crying out,(166) looking in the direction she went, they sniff about in all directions;
167. At evening, seeing their mother coming back from foraging, they run towards her, glad with joy and excitement.
168. Confident in their mother's love, they who leap about everywhere, they who wag their ears and tails and approach her playfully,(168)
169. Hungry and thinking affectionately 'It is our mother!', they who go to suck at her teats - she, observed by them with tender eyes moving to and fro,

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(160) Yavana:- Moorish; 'Moors kill cattle'; Sorata (1963) s.v. yon 2; see also Vism 525 and Vism tr. Maung Tin 1971, p.626 f.n.

(166) kujantā | kūjantā.

(168) salil- | salīl-.

170. Forsaking love of child and resolving(170) to be fierce, even their natural mother all at once become like somebody else -
171. If she eats [those young ones] crying pitifully and trembling, what more should be said of the fear that arises in the animal-world?
172. In a state where great fear comes to children even on account of their own mother, where there is no(172) cessation of distress(172), neither shame nor the Dhamma nor mindfulness nor the knowledge of what ought not to be done, how therefore could there be any escape from it?
173. [A wise man thinks] 'This [animal-world] is hard to escape from, full of perpetual anguish and great suffering, full of feeding on one another, unhappy and covered with the net of delusion;
174. 'A conglomeration of everything non-beneficial, named [birth as an animal, is inevitable for those coming again and again into samsāra, subject to the defilements'
175. 'And not seeing the truth!' Thus agitated in mind, a wise man exerts himself to comprehend the truth.

The description of animal-suffering  
is finished (Saddh-s).

#### V. VERSES ABOUT THE DANGER OF EVIL

176. Those who without hesitation commit exceedingly evil deeds are undoubtedly reborn in niraya which is very terrible.
177. 'Aya [happiness] is good'(177), it is agreed; where it is not found,(177) aya has vanished, so it is said to be niraya [no

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(170) addhitthāya | adhitthāya.

(172) n'atthī ti | n'atthīti.

There is no cessation of distress: ??there is not indeed any affection' (Saddh-s).

happiness] by those who know this.

178. It has four gates and four corners, has divisions, is laid out in squares, has an iron wall as boundary and is covered over with iron(178-9).
179. Its floor is made of iron, burning and full of heat; spread out everywhere for a hundred yojanas, it remains forever.
180. Whoever has done evil suffers so much in the avīci-niraya, which is one uninterrupted dense flame; all limbs ablaze,
181. Uttering cries of distress, running here and there - who is able to make clear even just a portion of that suffering?
182. [Avīci] whose pan made of iron, covered and thick, is fiercely blazing with fire within; if it dries up an endless flood of water
183. Rushing forth(183) in a moment from the four quarters of the compass, what of one of tender body existing within [that pan]
184. With body melting, diseased, writhing, stumbling, falling, swooning again and again, overcome with disappointment, shaking from his labours,
185. Wailing pitifully, helpless, perplexed - who will describe his unendurable, unparalleled keen suffering?
186. [Climbing] the simbali tree(186), made of iron and huge, with thorns sixteen fingerlengths long, encircled by a garland of flames

(177) Cf. Pv-a 53; Pargiter 1904, p.68f.n.

no palabbhati | nopalabbhati.

Play on words: ayo ... niggaṭṭāyo ... nirayo, 'happiness ... happiness vanished ... no happiness'.

Etymology: nir-aya, 'no happiness', is interpreted as niggata-aya, 'happiness vanished'.

(178-9) Quoted from AN I 141; see also MN III 165-7,183; Pv 9,21.

(183) pakkhantam | pakkantam.

and arising a yojana high,

187. Being punished again and again by Death's fierce messengers, stabbed with pricks and rods and struck with daggers and so on;
188. With all his limbs burst asunder, uttering cries of distress, terrified, face tearful, wretched, climbing up again and again,
189. His face distorted, looking at the demons he closes his eyes with fear, hugging himself to hide(189);
190. Not finding a resting-place, trembling and swooning, a being suffers so much - what would be the like of it?
191. Since the nirayas are wholly unpleasant and thus very cruel, therefore '[That suffering] is indescribable,' said the Conqueror(191).
192. Just as the difference between fire and sandal paste(192) is indeed great, so indeed the difference is great between the fire of niraya and fire here in this life.
193. The unthinkable suffering of one stabbed by three hundred spears is as different from the suffering of one doomed to niraya as a mustard seed is from the Himālaya.
194. The avīci-, the gūtha-niraya-, the kukkula-, the kotisimbali-(194) and also the asipattavana-, likewise the khārodika-nadī-(194,195),
195. And also the aṅgārapabbata-, the saṅghāta- and the roruva-, the kālahatthi-, the mahāyanta-(195) and also the lohakumbhī-niraya

(186) Ja V 275; Ja I 202.

(189) aṅgam aṅge 'va gūhayam, '?hiding limb in limb'.

(191) Quotation not traced.

(192) Cf. Vism 350; sandal paste is used medicinally as a cooling salve (Dash & Kashyap 1980, p.59-60, 418-9).

Cf. Rtus verse 2 line 3.

and so on

196. Are unlimited [in suffering], hard to endure and dreadful; they are terrible and heart-rending. In a niraya great sufferings are to be experienced by an evil-doer.
197. As for these [evil deeds], the consequence of each is considerable and even over many centuries would be difficult to describe completely.
198. Only by undergoing it is the suffering of niraya to be understood - and even describing it, how will one explain it completely?
199. Even being told 'Here are fires: surely [your] feet will burn?', not believing [that] and still keeping on, one comes to cruel suffering;
200. Therefore believing the words of the isis, an attentive person avoiding(200) evil deeds does not come to that [hellish] abode.
201. For one pricked by a thorn there is a melted drop of ghee - although a remedy, its burning heat is difficult to endure;
202. The suffering borne by those reduced to a single flame by the acrid fire of niraya over many thousands of years - who could describe it?
203. They continue existing in niraya having become one great mass of fire and yet still kept there by their kamma; alas, kamma is very cruel!
204. Such wrong-doing is done in a moment for the sake of small comfort; if the fruit is such that it lasts for immeasurable time,
205. What man not maddened, already distressed by the great suffering of mankind, would interest himself in evil even for a moment?
206. And a deluded person, longing for comfort, performs kamma

(194) kūṭasimbali (Saddh-s).  
 (194,195) Cf Tel V 38; Ja V 266-70; MkP 12,13; Mus 1939, p.231.  
 (195) kālahatthi-, mahāyanta:- not traced; cf. Ras ii 134.

(200) vajjetvāna | vajjetvā na.

bringing such suffering(206) - alas, such is the power of delusion!

207. A person who is afraid of suffering should fear evil, since it has suffering for its fruit; he should always have regard for the righteousness [of meritorious action].
208. A person should shun evil, which is the pathway to the realms of misery, seeing it to be like a charcoal-pit ablaze or a dangerous precipice.
209. Just as a man, when ambrosia and also poison come to hand, not grasping ambrosia consumes cruel poison instead(209),
210. So indeed, although one has obtained this good fortune which is human existence, one indulges in evil deeds and avoids meritorious action(210).

The verses about the dangers of evil deeds  
 are finished (Saddh-s).

#### VI. VERSES SETTING FORTH THE FRUIT OF MERITORIOUS ACTION

211. Intention, which is indeed the real opponent of the passions and so on(211) - that is, intention united with the virtues of perfect knowledge and so forth - bestowing comfort, should be understood to be meritorious action.
212. [Intention] is therefore called by just that name when it fixes on any one of the twelve(212) ways of meritorious action such as

(206) dukkhāvaham | dukkhāvahaṃ.

(209) Cf. Vism 531.

(210) Ms. adds 'Here "One should be intent on meritorious action!"'

(211) The passions and so on are the kilesas including dosa, moha, mada, māna and macchariya (Saddh-s).

giving and so on.

213. Giving, good conduct, mental development, transference of merit, rejoicing [in others' merit], (213) instructive teaching and the listening [to it], paying homage, humble service, praising, [taking] refuge and keeping [the special subjects] in mind are the twelve ways of meritorious action (213).

214. Those giving the best gifts (214), the Buddhas, explain giving as generosity with gifts of food and so on (214) accompanied by good understanding.

215. Abstinence (215) from censurable actions of the body and of speech (215) and from wrong livelihood is said by the Great Sage to be good conduct.

216. Whatever thought is inimical to the moral impurities of the mind, whatever is the mental development of that [thought] - that is indeed proclaimed to be mental development (216).

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(212) Twelve: cf. ten puñña-kiriya-vatthus: dāna, sīla, bhāvanā, apaciti, veyyavacca, patti-anuppadāna, abbhanumodana, desanā, savana and ditth' ujjuka-kamma (PED s.v. puñña).

(213) pattipattānumodanā | patti pattānumodanā.  
The three refuges (objects, jewels) are the Buddha, the Dhamma and the Saṅgha (PED s.v. saraṇa).  
The subjects to be kept in mind are the Buddha, the Dhamma, the Saṅgha, sīla, cāga and the devatā (CPD s.v. anussati).  
Cf. Abhidhammatthavikāsinī 46 (Saddhatissa 1965, p.292).

(214) The best gifts are wealth, sons, wife, limbs and life itself (Saddh-s).  
Gifts of food and so on are pāna, gaha, vattha, mālā, gandha, vilepana, seyyā, ghaṭa and so on (Saddh-s).  
The fruit of giving: Chapter VII.

(215) viratīhi | viratī hi.  
Abstinence from censurable actions of the body is threefold and of speech is fourfold (PED s.v. sīla).  
The fruit of good conduct: Chapter VIII.

(216) The fruit of mental development: Chapter IX.

217. Whatever giving there is of food, (217) clothes and so on on behalf of another, experienced teachers of the True Dhamma say is transference of merit to others (217).

218. Here grateful rejoicing for what was given [by another], like Maddi in regard to the gift of her children (218), is said by the One Speaking Best (218) to be rejoicing [in others' merit].

219. Whatever instruction in welfare there is through being firmly fixed on another's welfare, the Good Instructor (219) showed to be the meritorious action of instructive teaching.

220. The impurity of confusion forsworn and understanding completed, listening to the True Dhamma here is explained to be the meritorious action of listening (220).

221. Doing honour, comprising paying homage and so on to those endowed with virtue, is declared by the Sage (221) Who should be Paid Homage to be the meritorious action of paying homage (221).

222. And regarding giving and so on to the sick and the virtuous, giving a seat, drink and the like is named the meritorious action of humble service (222).

223. Commendation according to the virtue [of their deeds and thereby]

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(217) ana- | anna-.  
The fruit of transference of merit: Chapter X.

(218) Vessantara Ja VI 479.  
The One Speaking Best is the Buddha (Saddh-s).  
The fruit of rejoicing [in others' merit]: Chapter XI.

(219) The Good Instructor is the Buddha (Saddh-s).  
The fruit of instructive teaching: Chapter XII.

(220) The fruit of listening: Chapter XIII.

(221) mutinā | muninā.  
The fruit of paying homage: Chapter XIV.

(222) The fruit of humble service: Chapter XV.

creating cheerfulness and encouragement in those doing deeds of merit is proclaimed as the meritorious action of praise(223).

224. Truly going for refuge to the Three Objects(213) with esteem for the virtues and with the idea of shelter is thought to be the meritorious action of going to the threefold refuge(224).

225. Regarding the six subjects to keep in mind(213) and other deeds of merit, whatever, free from moral impurity, is kept in mind according to their virtue, here(225) [that is taught to be (the meritorious action) of keeping (the special subjects) in mind by those free from moral impurities].

226. Intention is considered to be meritorious action; it arises with regard to [each of] these twelve ways and gives rise to the fruit desired. Asked 'How is that?', I should say(72),

227. The answer(227) to it is said to be, 'That is the fruit of this [meritorious action]!' A little is proclaimed in obedience to the indications of my teachers and the tradition:

#### THE FRUITS OF THE TWELVE WAYS OF MERITORIOUS ACTION (Saddh-s):

228. Giving brings prosperity; good conduct brings good family, heaven and so on; mental development gives rise to rebirth in formed and also formless existence, special knowledge and [likewise] mokkha(228-35).

(223) The fruit of praise: Chapter XVI.

(224) The fruit of going to the refuge: Chapter XVII.

(225) Ms. adds vigatūpakilesehi desitānussatīti yā. vigatūpakilesehi desitānussatīti sā must originally have formed a third line to this verse; ?inadvertantly omitted from Baṭuvantūḍāvē's Sinhala edn; Saddh-s adds vigatūpakilesehi, anussatīti desitā, sā.

The fruit of keeping (the special subjects) in mind: Chapter XVIII.

(227) The answer given by the Buddha (Saddh-s).  
Cf. Vism 345.

(228-35) The fruits of the twelve ways of meritorious action.

229. Transference of merit has giving for its fruit; rejoicing [in others' merit] brings good humour; instructive teaching and also the listening [to it] are both thought to bring wisdom.

230. Paying homage to those worthy of homage brings rebirth in good families(230); humble service is considered to be the cause of abundant retinue.

231. Praiseworthiness comes through praise; freedom from the depravities(231) comes with the [threefold] refuge(231); all [kinds of] prosperity is the fruit of the excellent keeping in mind [of the special subjects].

232. Such is conformable fruit; non-conformable fruit also should be known as endless because of the particularity of the causes(232).

233. Apart from the Path and the concentrated mind with reference to the [merit] consisting in mental development, all [other] meritorious action of giving and so on bears fruit in the kāma-world:

234. Long life, health and beauty, fame, glory, good family and strength, sovereignty, supremacy and wealth, and even the Buddha-form and so on(234).

235. Also, apart from the fruits of the Path and jhāna-meditation, whatever other worldly prosperity there is, [prosperity] which has for its causes [acts] with consequent comforts, all arises from meritorious action in the kāma-world.

236. And the meritorious action [in the worlds] of the formed and the formless brings about [rebirth into] the worlds of the formed and

(230) Good families are those of kings, brahmans and merchants (Saddh-s).

(231) raṇa, 'depravity', kilesa (BHSD).  
v.l. saraṇena saraṇattanaṃ, 'a state of refuge comes with refuge'.

(232) Causes (four): gati-, kāla-, payoga- and sarīra-sampatti (Saddh-s); cf. PED s.v. sampatti.

(234) Buddha and so on means the Buddha, paccekabuddhas and arahants (Saddh-s); cf. verses 540,561.

List of fruit: cf. Mil 341; cf. verses 511,549,602.

formless; the Fourfold Path(236) likewise bears its own fruit.

237. Whosoever practise these meritorious actions are reborn in the heavens; the incomparable comfort there is indescribable(237-43).
238. The least comfort in the heavens compared with the comfort of a universal emperor is thought to be as different as the Himālaya compared with a handful of rock(238).
239. Whatever is fifty years for men is but a day there; a month is thirty [of those] days and nights; a year is twelve [of those] months; a divine lifespan is thought to be five hundred times that year(239)
240. And also, [the lifespan] of the devas of the six [worlds] each higher and higher(240), should be recognised as four times the lifespan of the devas(240) of the [heaven] below.
241. Who will describe the comfort of those travelling in celestial palaces bright with the finest jewels, taking the way of the birds?
242. Where a single tree bears as fruit everything according to one's wish, who will describe the comfort of those living there?
243. Who will describe the supreme comfort of those whose merit makes even their golden ornaments fragrant and comfortable to the touch(243)?

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(236) Fourfold Path: sotāpatti-, sakadāgāmi-, anāgāmi-, arahatta-magga (PED s.v. magga).

(237-43) Description of the heavens.

(238) Cf. MN III 166.

(239) Cf. Dharmap. p.73.

(240) The six heavenly worlds: Cātumahārājikā, Tāvātimsā, Yāmā, Tusitā, Nimmānaratī, Paranimmita-vasavattī (PED s.v. cātur, deva).  
Divine lifespan: cf. Abhidh-s tr Aung 1910, pp.140-3.

(243) Cf. verse 425; cf. Dh. p. 56.

244. [Parks] with celestial nymphs for lightning flashes and adorned with a hundred marvels, covered with pearls for sand and in keeping with the fruit of meritorious action(244-8),
245. Adorned with handsome majestic trees, the support of blossoming creepers(245), made noisy with the lovely song of birds with variegated wings,
246. [Parks] with tanks of dark pure water, with steps of gold and jewels, faultless and strewn over with many fragrant blossoms,
247. Fabricated by the Great Artisan(247) of one's deeds of merit, increasing one's joy and giving comforts contrary to the dwellings(247) of those intent on evil deeds,
248. With comfort corresponding to every season(248), delightful parks such as Nandana give joy. Who will describe their supreme comfort?
249. How would suffering come to those enjoying themselves with those celestial nymphs whose voice, adornment and appearance and so on follows the very desire?
250. Who will describe the comfort of those whose bodies are healthy and never old, free from impurity like the flame of a lamp, radiating light from themselves?
251. For one staying there, a cause of displeasure, however small, is very hard to find - who will describe the comfort in that heaven?
252. Whatever such wonderful comfort arising from sense-desires there is in the world of the devas - who, with limited knowledge, will describe that comfort just as it is?

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(244-8) Description of the heavenly parks.

(245) '?creepers (like ropes) to cling to' (CPD s.v. lālamba).

(247) pāpakammaratāvāsā vipakkhasukhadāyikā: meaning obscure.  
Great Artisan, Mahāsiṃhi: cf. Vissakamma.  
Dwellings: the apāyas the duggatis.

(248) Cf. Anāg 15-17.

253. Having seen such fruit even of the humblest among meritorious deeds, who would even for a moment restrain his efforts to do deeds of merit?
254. The comfort of the kāma-sphere was reproved by the Completely Awakened One as being 'low, vulgar and ignoble'(254); but even the excellence [in the comfort] of that [sphere] is such [as already described].
255. Whatever brahma-gods there are engaged in meditation, of immeasurable splendour, feeding on joy, of great power - who, not being the Sage, will describe their comfort?
256. The lowest in the brahma-worlds(256) live for one-third of a kappa; the highest in them live for eighty-four thousand kappas(256).
257. In a granary a yojana long(257) in every direction there are mustard seeds to the brim; one lone seed is thrown out when each century ends until the granary is empty; a kappa is longer even than that(257)!
258. The rest of their realisation of comfort is indeed recognisable by their longevity; [however that same comfort] can be effected in a short time by this foul body.
259. Here on earth, what would be the like of the supreme comfort of those whose life is many hundreds of kappas, those whose comfort is produced by the mind?
260. Here the best meritorious action brings about nibbāna indeed; middling [meritorious action] bears that fine fruit in the brahma-worlds in this way [as already described],
261. And the least meritorious action increases the pleasure of the five

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(254) Cf. Vin I 10, Paṭi 147.

(256) brahma-worlds: there are twenty, one above the other (PED s.v. brahma).  
Cf. verses 239-40; see also Gogerly 1908, pp.228-9.

(257) yojanāyato | yojanāyate.  
Cf. Abhidh-s tr. Aug 1910, p.142 f.n.; cf. SN II 182.

senses(5) in the kāma-world; the other two(261) give completely every benefit and comfort.

262. This body, though frail like a bubble and very difficult to obtain, promotes such meritorious action. Engaging it in non-meritorious action, man is lamentable like one fallen from the summit of Mount Sineru.

The fifth section, about the fruit of meritorious action, is finished (Saddh-s).

## VII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM GIVING

263. Now I shall tell just a little about the greatness of the advantages accruing from the [twelve] ways of meritorious action - a little to gladden the minds of the pure.
264. The factors of giving are the intent, the object [given] and the receiving; the least [giving] ensures prosperity, middling [ensures] heaven, and the best [ensures] mokkha.
265. By its very nature giving provides enjoyment both heavenly and human; by means of [giving's] fulfilment(265) [giving] is the foundation for mokkha.
266. The blessing of intent is the absence of greed and so forth(266) in regard to things to give, receiving, deeds and also the fruits of deeds.
267. In this regard the blessing of the object [given] is [that it is] obtained by proper conduct, without trading in wine and so on(267) or indeed by causing any distress to others;

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(261) Other two: best and middling.

(265) Fulfilment through the mere intent to give(Saddh-s).

(266) Greed and so on: greed, anger and delusion(Saddh-s).

(267) Trade in wine and so on - five trades must not be carried on by lay followers of the Buddha: trade in swords, living beings, meat, intoxicants and poisons (PED s.v. vaṇijjā).



268. And the blessing of the receiver is tranquillity of mind through absence of greed and so on(266) in regard to gain, loss and enjoyment [of the object].
269. The [act of] giving, which is extremely pure in all three(269) or two or one [of the above factors] or which is merely pure in all three of them, should be known as best(264), in that order.(269)
270. Just as, from a seed the size of a mustard [seed] arises a banyan tree rich in its hundreds of branches, like a great dark cloud,
271. So there is great fruit from the smallest deed of merit. A wise man should not be neglectful, thinking 'That deed has little merit!'(271).
272. It should be recognised that meritorious action and non-meritorious [action] bear fruit in this birth and the next world when the causes gain strength.
273. Fruit in this life is very weak, like a shoot from a seed; whatever the fruit is in the next world, it is unimaginable, like that fruit [which is the tree arising from that seed](273).
274. The fruit which accrues to a giver in this life is large and fivefold: thus it was said by the Lion of Sages to General Siha [Lion](274).

[THE FIVE FRUITS:]

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(269) The thought, the object given and the receiving.  
yathakkamam | yathakkamam.

(271) Cf. Pv tr. Gehman 1974, p.54.  
Cf. Matthew 13, verses 31-2: 'The kingdom of heaven is like to a grain of mustard seed ...'; see also Crowther, Raj and Wheeler 1981, p.581.

(273) Fruit: so Saddh-s.  
v.l. tam phalam va avicintiyam, 'that fruit is indeed unimaginable'.  
Shoot (aṅkura): cf. the story of the yakkha of the banyan tree and Aṅkura the trader who was a great giver of alms and went to the Tāvātimsa heaven when he died (Pv tr. Gehman 1974, pp.45-54).

(274) Play on words: sihassa ... munisihena, 'to (General) Siha (Lion) ... by the Siha (Lion) of Sages'.  
Cf. AN III 38f., IV 79f.

275. The five fruits are: a liberal donor is beloved like a rain-cloud in time of heat; many beings resort to him, like birds to a fruit tree;
276. A generous person receives [a position of] advantage honoured by the three worlds(29) and the sound of glory, as did the Hare King and as did King Arindama(276);
277. And, quite confident, a generous person goes forth into the assembly just as a person diligent in the teachings(277) goes forth into the assembly of people not diligent in the teachings.
278. When, crushed by old age and disease, suffering, a person is laid on his last bed and when the force of his deeds in his former [existence] is spent(278-93),
279. The signs of his approaching death are seen by his doctors; he is racked with great hiccoughs and pierced with the acute pain of his joints' snapping(279).
280. Then, his sense faculties becoming entirely obscured, when darkness has come about, obscuring(280) the sense faculties,
281. When his weeping kinsmen are overwhelmed by their great grief, he is tormented by his kinsmen's grief as though by caustic sprinkled in a wound.
282. When there is no protection anywhere and great fear has come, his mind is exceedingly bewildered just as in a fall down a great cliff.

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(276) Hare King: Sasa(paṇḍita) Ja IV 84sq.  
King Arindama: Sonaka Ja V 247-61.  
Cf. Vism 9.

(277) v.l. katassavāvagānthesu, 'after hearing the texts'.  
Cf. Vism 9; Vin II 202.

(278-293) Cf. verses 294-302.  
Cf. Vism 548-51; MkP 43; MN III 164-5; Nett 179-80.

(279) Cf. Vism 554.

(280) Read uparundhante for uparujjhante (CPD); meaning unchanged.

283. At that time, for a person who has not performed meritorious action or has performed meritorious action, [in his mind] his own deeds(283) arise to his non-benefit or benefit(283).
284. Whatever evil deeds were done by him at an [earlier] time cling to his mind at the time [of death].
285. At that time, omens unwished for and very terrible - the guards of niraya, fire and so on - appear to the person going to niraya:
286. [Seeing messengers] with red eyes, crooked fangs and hair(286) like tawny manes, fierce, looking like a mass of collyrium, remorseless and very cruel,
287. At that time his mind becomes distraught, seeing Yama's(287) messengers who have put compassion aside and come on account of Kāladanḍa.
288. And then he swoons, his thirst and fever increase and the suffering of remorse crushes him thoroughly.
289. Pierced by the dart of sorrow, come to the ocean of misfortune and his shelter(289) not made when he was able, he reflects deeply in this way:
290. 'Certainly I did no good, and I did do wrong; powerless in niraya I shall enjoy the fruit of evil!'
291. Thus crying aloud, frightened and distressed in mind, powerless and trembling because of his own evil deeds,
292. The fool is taken to niraya like a frog by a water-snake; for that

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(283) sukammam | sakammam.  
Cf. Vism 548.

(286) -dāthi siro- | -dāthisiro-.

(287) Yama (Kāladanḍa) is the ruler of the kingdom of the dead; he has a black staff (PED).

(289) Shelter: offered by the Dhamma (PED s.v. tāṇa).

evil-doer there is always a death full of delusion(292).

293. Thus death, endless, to be borne by all creatures, insurmountable and horrible, will come inevitably(293).
294. At that time for one of cruel deeds there is suffering such as this, but that suffering departs far from one who has committed no [evil](294-302).
295. However when one who has performed meritorious action, afflicted by the force of Death, is likewise laid on his bed(295) when death is near,
296. Those deeds of merit which were done by him at an [earlier] time cling to his mind at the time of death;
297. Then favourable desired(297) omens, the best carriages, celestial palaces and the like appear to the person going to heaven.
298. Seeing the celestial palaces and carriages resounding with multitudes of celestial nymphs and adorned with hundreds of marvels, there is rapture for him.
299. At that time, the man who is a generous giver attains to great comfort, as if avoiding a tumbledown shed and entering a palace,
300. [Thinking] 'Certainly I did deeds of merit well and I made a shelter from fear(289), so I shall enjoy in heaven the superb fruit of deeds of merit!'

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(292) Cf. Vism 239; MkP 10.59; AN I 57; death in delusion is quite unconscious, beyond the control of the dying (pers. com. Dr Tissa Rajapatirana). Cf. verse 302; cf. Vism 239; cf. MkP 10.59.

(293) Cf. Nett 94-5.

(294-302) Cf. MkP 10; MN III 171.

(295) Read sayane.

(297) Tadā yittha- | Tadā-y-ittha-.

301. Gladdened, unafraid, really rejoicing and lulled continually by his own deeds of merit,
302. A wise man is led to heaven, the dwelling of those intent on deeds of merit; for the doer of deeds of merit there is always a death free from delusion(302).
303. And therefore together with 'death while still conscious' the fruits which accrue to the liberal giver in this very life are said by Suchas-He(303) to be five(303).
304. If meritorious action pleases even the one who has gone into the maw of remorseless Death, a person not performing [meritorious action] is indeed under an illusion;
305. Endless indeed are the benefits of giving which accrue in this very life itself; it is for the benefit of those who are ready to receive the Teaching that they are described here as being only fivefold(305):
- [The Endless Fruits of Giving]
306. To be trusted even by his enemy, bringing fame to his kinfolk, indeed being the ornament of his family, and bringing joy to his dependents;
307. Being the protector of the helpless and increasing the joy of all, a generous giver is continually pleasant company for the good;
308. He is considered to be the best and cannot be destroyed by the corrupt(434); the gladdened world perceives him with joy to be the giver of what is desired;
309. In whatever direction a liberal donor goes, even when empty-handed, for him especially prepared necessities of life(309) are easy

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(302) Cf. Vism 9,239; AN I 58; death free from delusion is fully conscious and the dying are in full control of themselves to the end (pers. com. Dr Tissa Rajapatirana).

(303) Cf. Vism 566.  
The other four are described in verses 275-7.

(305) Cf. verses 274-7.

to obtain.

310. [A generous giver thinks] 'Wealth shared in common by ordinary men(310) brings every kind of enmity and fear; made special by me it gives comfort and freedom from enmity(310-22);
311. 'A great treasure was laid down, undecaying, following [me from birth to birth]; not to be plundered by others, giving endless comfort.
312. 'I acquired a friend(128) in misfortune, a friend inalienable and incorruptible(312), rich in virtue, agreeable and always beneficial.
313. 'That thief who steals the strength that is virtue, the rakkhasa of avarice, was killed; killed is the pisāca of jealousy; I obtained most excellent relief.
314. 'The fetters of greed were struck off, the enemy anger was destroyed and the thick net of delusion which envelopes welfare was rent asunder.
315. 'With my success, the wretchedness of those helpless ones was removed; an island(315) in the dreadful ocean of samsāra was acquired.
316. 'The principal sum was well invested in a great family bank of recipients; and so in the next world there will be endless riches for me.
317. 'With the most worthless pleasures is made an excellent acquiring of worth; a stairway to heaven(317), steady and easy to climb, is

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(309) The four necessities of life for a bhikkhu are civara-robe, almsbowl, lodging and medicinal appliances for use in sickness (PED s.v. paccaya, civara).

(310) Cf. Nett 49sq.  
(Wealth) made special: meritorious action.  
(310-22) Quotation not traced.

(312) ?CPD appadussiya 'who cannot get inimical'.

(315) Cf. Vism 294.

built.

318. 'Heroic beings were followed and the enemy Māra was vanquished; planted by me, the seed of every success needs no nourishing.
319. 'The Vase of Fortune(319), bestowing the thing desired, was produced; the roots of ruin were cheated by me and the blessings of virtue were accumulated(319).
320. 'Honoured by the good and become a support for the good, with a mere wish I can gain(320) that which is the realm of existence for the good.
321. 'The realms of misery are closed, the highest meritorious action has been purified and a straight, firm keel for the Ship of the Path has been laid(321).
322. 'To those who ask giving away things that [if kept] only bring every misfortune(322), I have reached the ocean of advantages; my life is fruitful!'
323. Thinking thus and keeping in mind his own blessing of liberality, that generous giver always lives very joyful and jubilant.
324. A liberal donor sees some poor person come begging [and then sees him] gleeful because of obtaining his request; what fruit is greater than that?
325. As for the poor person, obtaining his gift and pleased to attain his desire(325), his face is lustrous as a full-blown lotus and fairer

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(317) Cf. Vism 10.

(319) Vase of Fortune: like the cintāmaṇi and the kappataru, the bhaddaghata magically grants people's wishes (Bhadrāghata Ja II 431; cf. Samantak 444. Play on words: vañcitā ... sañcitā, 'cheated ... accumulated'.

(320) upasādhīya, ?CPD 'to be subdued'; read ?-mattapasādhīya.

(321) Ship of the Path, cf. Vism 690-1.

(322) Things only bring misfortune, but given away, they bring merit.

[than before];

326. The giver, seeing [that fairer face] and obtaining extraordinary(326) comfort, enjoys [it]; this fruit of giving is enough even if there be no [fruit] in the next world(531).
327. In this life the fruit of giving is endless just in this way; who can perceive the fruit of it in the next world?
328. The best of the four sympathetic characteristics, the direct Path to heaven and the highest of the ten perfections, giving gives the keenest pleasures(328).
329. Giving is like the Vase of Fortune(319) in accomplishing the thing desired; how can one like me describe the fruit(329) of it in the next world?
330. The great fruitfulness of giving was made clear in the suttas by the One with great Compassion Himself, the Giver of flesh, eyes and so on(38).
331. If one does not give the gift thus of great virtue [as already described] when there is a meritorious gift(331) and a suppliant, one will be indeed constantly under an illusion.
332. The giving done by one expressly desiring the fruit thereof should

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(325) v.l. hatthattha- 'the thing to satisfy him'.

(326) Read 'sādhāraṇaṃ (Saddh-s).

(328) The four sympathetic characteristics: giving, kind speech, useful conduct and equanimity (PED s.v. saṅgaha1).

The ten perfections: giving, good conduct, renunciation of worldliness, wisdom, effort, forbearance, truth, resolution, love and equanimity (PED s.v. pārami); cf. verse 626(5).

(329) -phalantassa | -phalan tassa.

(331) The fourteen meritorious gifts: the upper robe, almsbowl, bed and chair, medicinal appliances for use in sickness, food, drink, clothing, vehicle, garland, scent, ointment, couch, dwelling-place and lamps and accessories (PED s.v. deyya).

be shunned like a trade(267); that giving which is in every respect untarnished(332) is explained to be superior;

333. Whatever giving is touched by wrong views and so on(71) [and done] for the sake of advantage in worldly pleasures is tarnished giving; [giving] not touched [by wrong views] is to the contrary;

334. Giving done by a Bodhisatta desiring to cross over worldly existence, done out of compassion for the suppliants, is superior.

335. [Since] the base [giver gives gifts] desiring worldly pleasures, the middling [giver gives gifts] desiring personal comfort and the noblest [giver gives gifts] desiring the alleviation of suffering for all beings,

336. And since [givers] give gifts [thus], therefore wise and good men tirelessly give gifts in accordance with the [aforesaid third] excellent way.

The sixth chapter about the advantages accruing from giving is complete (Saddh-s).

#### VIII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM GOOD CONDUCT

337. All the advantages accruing from giving spoken of [earlier] also arise through good conduct; [in addition, the rewards] arising from good conduct are endless and even better.

338. 'A person abstaining from wrong conduct [gives] to countless beings freedom from enmity and fear and also comfort and freedom from distress;

339. 'Having given, afterwards he himself obtains freedom from enmity and fear and also comfort and freedom from distress!', said the Conqueror(338-9).

340. In accordance with the application of this sutta,(340) it should be recognised that the advantages accruing(340) from giving mentioned above arise through the attainment of good conduct

(332) Untarnished by greed, wrong views and so on (Saddh-s).

(338-9) Cf. AN IV 246.

also.

341. [Good conduct] is none other than the fourfold abstention:(341) from transgression of the precepts, from not guarding the senses, from wrong livelihood and from worldly enjoyment.

342. Good conduct is fourfold: according to [the restraint of] the pāṭimokkha, according to restraint of the sense faculties, according to purity of livelihood and good conduct connected with the [four] necessities of life.

343. Good conduct should be guarded by those very fourfold responsibilities: faith, mindfulness, effort and wisdom, in order.

344. The Leader who, from the time of his vow(344) knowing with discrimination benefit and non-benefit for others, announced the Vinaya and so on(344),

345. Omniscient indeed is the Exalted One, always engrossed in compassion, His words not empty, incomparable, a mine of wondrous immense virtues!

346. Whatever small or large was rejected by Him knowing it, that [rejection] should not be overlooked even at risk of life;

347. For the directions of the Master of the Path, however minor, should be kept by an intelligent man, who should see them to be as hard to throw away as great Mount Meru.

348. And, if one incurs suffering by transgressing the authority of the ruler of a small district, how much more from transgressing the authority of the Ruler of the Whole World?

349. Transgressing the direction of the Chief of Sages to the mere extent of cutting off the tip [of a blade] of kusa-grass, whatever [suffering]

(340) anayāsutti- | anayā suttī-.  
-ānisamsāhi | -ānisamsā hi.

(341) viratīhi | viratī hi.

(344) Vow to become a Buddha (BHSD s.v. pranidhāna).  
Vinaya and so on: the Tipitaka (Saddh-s).

was incurred by means of the era-leaf(349) - that [story] will explain this [comparison].

350. Skilled in the means of disciplining the faults of all beings, that very Teacher understands - I know nothing at all!
351. Just as Komārabhacca(351) the doctor himself knows what is beneficial and non-beneficial for children and those youngsters do not know - we are like that in this regard.
352. If the Conqueror says 'Jump into the fire!' or 'Fall from a mountain-top!', it should be done, for He acts with full knowledge.
353. Therefore one should keep right away from whatever the Teacher said should not be transgressed, just as one desiring life keeps right away from a cliff.
354. In this way with faith agreeing reverently, the instruction of the Teacher should be carried out according to His very injunction;
355. With faith foremost thus the pātimokkha indeed guarded and embellished with honour to the Conqueror is the giver of endless fruit.
356. When sense objects come into range of the six doors [of the senses](356), a wise man should station there the doorkeeper of mindfulness;
357. When the guard of mindfulness is stationed, those great thieves the defilements living in the forest of the [six] sense-objects cannot

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(349) Because a young monk broke off an eraka-leaf, though he performed meditations for twenty thousand years he was reborn in a causeless state (as king of the dragons), which he had to endure for a whole Buddha-interval (Dhp-a tr. Burlingame part 3, p.56-60).  
Era-leaves plucked for sham clubs turned into weapons and the revellers were nearly all killed (Ja IV 79-81).

(351) Dr Komārabhacca is Jīvaka the paediatrician (PED; PPN s.v. 1Jīvaka-Komārabhacca).

(356) The six gates of the senses: cakkhu, sota, ghāṇa, jivhā, kāya and mana (PED s.v. dvāra and indriya); cf. Pp 24, Vism 464; cf. verse 261.

destroy the house of the mind(357).

358. What is seen in what is observed is enough, and more than that should not be vainly imagined; the foolish, strong in imagining non-existent [gains], come to grief like the monkeys(358);
359. Seeing the mere appearance of the ball of impurity(359), the ignorant interpret it as a lotus and so on, not knowing anything similar;
360. 'The breast is like a round golden casket, the face like a blossoming lotus, the eyes like dark lotuses, by the teeth are pearls surpassed;
361. 'A woman's body with faultless limbs increases attachment to sensual pleasure!' Thinking in this and other ways, they defile their own minds;
362. Then, on account of their delusion and wound in the fetters of attachment to it(362), they come to terrible distress and misery through their imaginings.
363. Ordinary men, deluded by the body's thin skin, are unable to see it in its true nature: the body with the appearance of a doll(363) made of impurities.
364. Others torment their sense faculties(364) in order to conserve their [mental] defilements but disciples of the Conqueror ward off

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(357) Defilements: ten: lobha, dosa, moha, māna, ditthi, vicikicchā, thīnam, uddhaccaṃ, ahirikam and anottappam (PED s.v. kilesa).  
Six sense-objects: visible object, sound, odour, taste, body-impression, mind-object (Nyanatiloka 1980, s.v. ārammaṇa).

(358) Vainly imagined: that the false is true (BHSD s.v. 1vikalpa).  
Monkeys: 'who are caught without knowing they are being tied up' (Saddh-s); cf. Sn 791.  
v.l. kapi, same meaning.

(359) Ball of impurity: the body (Saddh-s).

(362) To it: to the body (Saddh-s).

(363) Cf. Vism 594-5.

attachment to objects of the sense faculties.

365. Indeed a monk whose protection is his mindfulness, seeing impermanence and so on(365) clearly in the sense faculties and the objects in range of the senses, does not see anything worthy of attachment.
366. Ill-drawn by the horses of the sense faculties(366), in the world folk along with devas, asuras and rakkhasas are far removed from the Path of Benefit.
367. Harnessing with mindfulness those vicious horses which are very hard to control, monks drive them on with the spur of wisdom in the pasture of mindfulness(367).
368. Regarding the body, feelings, mind and mind-objects(368), things foul and so on(368) should be seen as they really are - those are said to be the pastures of mindfulness.
369. Whatever be the object which disciples of the Conqueror desire to know, seeing it clearly with mindfulness they then direct their minds thereto.
370. And thus faults, the causes interrupted, do not plunge into the fire of the mind of those engrossed in mindfulness, just as those free

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(364) [As do ascetics who expose their bodies to] the five fires and so on (Saddh-s).

(365) And so on: anatta and dukkha (Saddh-s).

(366) Cf. Dh-p 94.

(367) Cf. Mil 343,368.  
v.l. sati gocare, 'when the objects of the sense faculties arise' (Saddh-s).

(368) Body, feelings, mind and mind-objects: the four foundations of mindfulness; see the satipatthāna suttas, DN 22, MN 10.  
Foul and so on: foul, painful, impermanent and not self (Vism tr. Ñāṇamoli 1964, p.793).

from passion(370) do not plunge into the fire of naraka.

371. Therefore, the disciples of the Perfectly Awakened One, [attached to] non-attachment by the yoke of mindfulness, fulfil that good conduct which consists in restraint of the senses.
372. Renouncing even kinsmen, whose hearts are bound [to him] with affection, faithfully becoming a monk in the teachings of the Conqueror, which are hard to obtain,
373. [But] transgressing the right livelihood practised by all good people, if [such a monk] lives his life by wrong livelihood for the sake of his belly,
374. What homely delicacies(374) has such a food-relishing person given up? Here(374) what merit does he obtain but baldness(374)?
375. Living by gaining advantage, coaxing householders with pieces(375) of trickery(375) and the like(375) should be known as wrong living.
376. Having promised right livelihood, whoever then lives his life by wrong livelihood is outside the Dhamma of monks and the Dhamma of householders.
377. 'In this world here and the next, the necessities of life are easily obtained by one pure because of right livelihood!'(377) Has he not heard [this before]?
378. Rejecting clean food like a boar in a place full of filth(378), his

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(370) Saddh-s: nirajam, 'lotus'.

(374) Food: food for the sense faculties as well as ordinary food (Saddh-s).  
Here: living in the teachings of the Conqueror, as opposed to living in the ordinary household (Saddh-s).  
Baldness: a bhikkhu's head is shaven (PED s.v. munḍiya).

(375) Pieces: twenty-one; cf. 392f.n.  
Trickery is threefold (Saddh-s).

Trickery and so on: acquisition of the necessities of life, roundabout talk and dependence on the four postures; see Vism 23-26.

(377) Quotation not traced.

mind always runs away(378) on account of his low inclinations.

379. Who will spoil his life for the sake of that food which by rising up to his gullet is like dogs' vomit?(379)
380. Casting his glance down, properly manifesting his gait and so on(380), unsubdued but acting in the manner of those subdued - is he not a play-actor?
381. But is it not better for the belly to be split open by a sharp butcher's knife than for the belly to be quite filled by gaining what was improperly obtained(381)?
382. Who would not censure the livelihood of that one manifesting imaginary good qualities(382), the king of the shameless or the chief of thieves?
383. How, pray, does he plunge into the pure fire of the Saṅgha? And how is it that he does not melt like a figure modelled in wax?
384. 'I have hands and feet, and prosperity is obtainable with effort - hence, why should I defile the isi-garb, which is hard to get?
385. 'One can live anywhere by any means whatsoever!' - why does not this single thought arise in him?
386. [And] were the supreme Path to nibbāna obtainable only for one living off the necessities of life obtained from wrong living, but not otherwise,

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(378) Cf. Vism 24.

Runs away: to wrong livelihood (Saddh-s).

(379) Cf. Vism 33.

(380) Gait and so on: his coming, going, looking back and forth, and his inner and outer dress (Saddh-s); cf. Vism 19.

(381) Improperly obtained: gifts of bamboo and so on (Saddh-s); cf. 392f.n. aññāya laddha- | aññāyaladdha-.

(382) Cf. Vism 24.

387. Even so, how indeed would wrong livelihood, fit only for the vilest of all beings, consisting in that deception which is dalliance with others, be possible for one with any shame?
388. Thinking 'Hunger disappears for the one who eats even grass!', would a tiger, an eater of [freshly] killed(388) meat, then devour grass?
389. When it is announced(389), 'This is the means of obtaining the kingdom!', do the proud, though emaciated with fasting, then devour scraps?
390. One can indeed live on almsfood without engaging in tillage, trade, archery or other such livelihoods(390);
391. This Jambudipa-land is extensive and many are the unobstructed Paths; with alertness one can indeed live comfortably everywhere;
392. Thus, assuming the responsibility of energy, keeping Kassapa(392) and so on in mind and not committing any impropriety(392), one should protect the purity of one's livelihood.
393. Being watchful, one should use with due regard whatever robe, almsfood, medicine, bed and seat one obtains.
394. Lacking in due regard, enjoying the necessities of life given by

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(388) Killed: by the tiger himself (Saddh-s).

(389) Read ñāpīte for ñāpeti (metathesis, m.c.).

(390) Cf. MN I 85.

(392) Kassapa: Mahākassapa (Saddh-s).

And so on: those content with few wants (Saddh-s).

There are twenty-one improper ways of obtaining the necessities of life in exchange for gifts of: bamboo, leaves, flowers, fruit, bathing facilities, clay, bath-powder, tooth-sticks, mouth-rinse, flattery, bean-soup-character, petting, going messages on foot, medical practice, doing a messenger's duty, going as messenger, exchanging almsfood for almsfood, giving a gift, determining lucky house-sites, astrology and prognosticating from marks on the body (Mil 369-70); cf. Vism 17.



others, fettered(394), one destroys one's own safe place(394).

395. Therefore, abstaining from the craving for taste-sensation, one should enjoy the use of food knowing its purpose thoroughly, just like one wounded [should enjoy] ointment for the wound(395).

396. One should make use of the robe as a protection from wind and heat, keeping off flies and so on, just as one would make use of cloth for dressing a wound(396).

397. Avoiding attachment, one uses medicine for relief,(397) sufficient only for warding off this or that illness(397).

398. Being non-attached, one should resort to the dwelling saying, 'This body, like a lump of meat subject to endless misfortune and hard to guard, should be protected!'(398).

399. Like a one-legged tripod, a tripod lacking two legs, the body cannot(399) do without the necessities of life.

400. Wise men protect the body for the sake of right accomplishment, saying, 'Rightly used, it leads to great benefit!'

401. On account of the rippling water of the body, the boat of the mind resting therein cannot(401) stay still, like the tip of a creeper touched by the wind.

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(394) Fettered: by the chains of greed (Saddh-s); cf. verse 314.  
gādham khaṇati attano: meaning obscure, cf. (mūlam khaṇati attano) Dh 247.

(395) Cf. Vism 32.

(396) Cf. Vism 30-1.

(397) abyāpajjha- | abhyāpajjha-.  
Cf. Vism 34-5.

(398) Cf. Vism 34.

(399) sakko ti | sakkoti.

(401) sakko ti | sakkoti.

402. For one whose mind is not composed, there is no insight into reality; one who has no insight into reality is never released(402).

403. Therefore, making use of the necessities of life with due care, one desiring concentration of mind should protect his body.(403)

404. Men furnished with the [right] means, though for a very long time doing with fire what needs to be done, do not come to harm through fire.

405. Furnished with the [wrong] means, they suffer pain caused by harm from the fire; not doing themselves good, they come to severe suffering.

406. The necessities of life should be thought of as fires; the use of food and so on with attachment and without due care is like using fire in the wrong manner.

407. Neither come from the energy of one's arms(407) nor come from the family of one's kin but obtained only by the graciousness of others - is it proper to partake of [such] food(407) while being fettered(394) [with greed]?

408. A monk being fettered(408) and infatuated, eating food given by others, should be shunned as one who eats dogs' vomit(408).

409. Accustomed to the craving for taste-sensation(395,610) and not seeing the dangers, they defile their own minds regarding the necessities of life(409) however coarse;

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(402) Released: from the suffering of samsāra (Saddh-s).

(403) sarīraparikkhaṇaṃ | sarīraparikkhaṇaṃ.

(407) Cf. AN II 67.  
Food: the four necessities of life (Saddh-s).

(408) Fettered: by moha (Saddh-s).  
Cf. verse 379 f.n.

(409) Cf. Vism 647-50, 695.

410. Always seeing the dangers and free from the craving for taste-sensation, they do not come to mind's corruption regarding the necessities of life(409) however fine.
411. Indeed, one reviewing the dangers and not attached even to such necessities of life as would give enjoyment to the ruler of the realm of the Thirty Deities(411), is [soon] to share nibbāna(411).
412. Repeatedly and accurately contemplating moderation, the advantage accruing from moderation and also what has to be given up, one should use the necessities of life as if they were fires.
413. Therefore, assuming the responsibility of wisdom and considering the danger, the wise guard that good conduct which arises from contemplation.
414. So indeed, good conduct purified by propriety is fourfold; it promotes one's desire like well-refined gold.
415. In this life here and the next, this jewel(415) of good conduct, [first] giving the greatest advantages, later causes one to reach nibbuti.
416. Before one's very eyes, the most high-born kings here in this world truly do honour to one practising good conduct, however low-born.
417. Even those proud brahmans who do not bow down before their teachers here in this world truly do honour to one practising good conduct.
418. Even those who are senior in station(418), wealth and overlordship here in this world truly do honour to one practising good conduct.
419. And even the elders of good families and those who are mothers, fathers and so on here in this world truly do honour to one practising good conduct.

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(411) The ruler of heaven, the realm of the thirty gods, is Sakka; cf. verses 420, 421, 478, 531.  
Cf. verses 409-10.

(415) Cf. cintāmaṇi, the jewel which magically grants people's wishes.

(418) thānantara, 'official, professional' (SED p.247).

420. Whom they do honour, those possessed of the three-Veda-knowledge(420), lords of all the earth(420) the khattiyas, and the Four Kings(420) and also the glorious Thirty Deities(420),
421. That noble one, rich in all pleasures, the chief of the devas(411), being always mindful himself, does honour to one practising good conduct.
422. Sahampati Brahmā, who himself attained lordship over the jhāna meditations, being always mindful himself does honour to one practising good conduct.
423. If good conduct bears fruit of such honour even here in this world, what copious fruit of honour will it not bear in the next?
424. Having spread through the whole great earth bounded by the ocean, the sound of those practising good conduct rises in a moment to the brahma-world.
425. Because its course is in no way impeded, going both against and with the wind(425), the scent which consists of good conduct is the greatest of all scents.
426. And any householder in his own home, exerting himself for his own benefit, unable to provide even coarse necessities of life -
427. Even he, practising good conduct, not performing any impropriety(392), is seen as one gaining exceedingly fine necessities of life.
428. Vihāras, charming to behold, as it were illuminate that [fact](428) - these [vihāras] adorned with flags and cetiyas whose tops touch the

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(420) Those possessed of the three-Veda-knowledge: brahmans (Saddh-s).

Lords of all the earth: cf. Ja VI 45.

Four Kings: Kuvera (Vessavaṇa), Dhataratṭha, Virūpakka and Virūlhaka (PED s.v. lokapāla).

Thirty Deities: Cf. verses 411, 478; 'thirty-three selfless volunteers led by Magha performed charitable deeds and were born in the heavenly realm' (Narada 1968, p.239); twelve Adityas, eight Vasus, eleven Rudras and two Aśvins (MW s.v. tridaśa).

(425) Cf. verse 243; Vism 10, 58; Dhp 54; AN I 226; Ja III 291; Mil 333.

heavens(428),

429. With the time(429) announced by excellent drums having the noise of thunder-clouds, [vihāras full of] fine necessities of life(309) easy for many thousands of bhikkhus to obtain.

430. Even in a quite empty region, cetiyas and so on are seen like high mountains, white as pearl necklaces, geese, snow or clouds.

[THE REWARDS IN THE NEXT LIFE:]

431. Whatever is the fine splendour of even an empty vihāra, no such splendour is in the abode even of a lord of all the regions.

432. If the mere flower of the lordly tree of good conduct is like this, what of its fruit in the next world, fruit bestowing the highest gain?

433. Indeed a flood of the fruit [of good conduct] will come [flowing to one in the next world] like [a flood of water] of all the great oceans(38) forcibly diverted over the earth.

434. Even the wicked cannot destroy that [householder](308); he is reckoned among the best; he is always content and when the object desired is obtained(434) he never yields [to attachment](434).

435. The virtuous one is dear to fellow-students and loved; he is worthy even to eat with and live with those beyond doubt(435).

436. The perfect comfort there is for one whose good conduct is unspoiled is indeed difficult to be obtained even by the chiefs of brahmas, asuras and devas or the chief nāgas.

(428) Illuminate that: the fact that one practising good conduct gains excellent rewards (Saddh-s).

Cf. Meghadūta part 2 verse 1.

(429) Time: the time of day.

(434) -lobhena | -lābhe na.

Yields: to greed for the object (Saddh-s).

(435) Read asamkītehi (Saddh-s).

Those beyond doubt: the monks (Saddh-s).

OR 'He is not doubted and is worthy even to eat with and live with.' (text).

437. Who will describe in full the fruit in this very life, immeasurable, as mentioned above, [fruit] produced by the accomplishment of good conduct?

438. If even here in this world the fruit arising from good conduct is thus endless as mentioned above, who here will know the whole extent of that fruit in the next world?

439. It was said by the Great Sage that one would be reborn immediately among the paranimmita gods(240f.n.) just by observing the uposatha for one day(439).

440. This is the increase in the fruit of good conduct which is limited by time; what shall we say further about the fruit which is not thus limited?

441. [Possessed of good conduct] one is worthy of another's trust, brings fame to one's kin, is the ornament of one's family and is the measure of right conduct;

442. Good conduct [brings] perfect comfort, very exalted(442) family, property [that makes one] prosperous and station in life fit for a senior person,

443. Bathing without water(443), scent going in all directions(443), accompanying shade(443), a sunshade(443) and protection when [good conduct] is protected,

444. And also the lineage of the Aryans, a training unparalleled, the Great Path to the Realms of Bliss and an unshakable foundation.

445. Thus, who could reach the end of reciting all the advantages accruing in this birth in this and other ways?

(439) Cf. AN IV 254.

(442) Cf. verse 541.

(443) Bathing without water: an iddhi, cf. Vism 395-6; SN I 38,43.

Scent: cf. Vism 58.

Shade: never leaving one, nor to be lost (CPD); cf. Dh 2.

Sunshade: which allays the rain and sun of the suffering of samsāra (Saddh-s); cf. Mil 415.

446. Having spoken of the celebrated [acts of] giving [of the pious] for the Saṅgha commencing with that of Velāma, yet, it is said that [keeping] the five precepts of good conduct is better still(446).
447. The difference then between that purity of good conduct which helps towards Path-knowledge and giving is greater than the difference between Mount Meru and a mustard seed(447).
448. Thus recognising the accomplishment of good conduct to have great reward, just as a one-eyed man protects his eye(448), one should protect that fourfold good conduct:
449. Restraint according to the pātimokkha, guarding the sense faculties, having [proper] consideration for the necessities of life(449) and a purity of life(449). Fulfilling that fourfold purity of good conduct, the intelligent and wise destroy the Māras(449) by means of iddhi.
450. Considering thus the virtue of good conduct and purifying well his good conduct without pause,(450) even at risk of life, a clever man, unwearied and ever striving, attains nibbāna.

The verses about the advantages accruing from good conduct are complete (Saddh-s).

#### IX. VERSES ABOUT THE ADVANTAGES ACCRUING FROM MENTAL DEVELOPMENT

451. All those advantages accruing which are spoken of with reference to

(446) Cf. verse 490; cf. AN IV 392.

Five rules of good conduct: see PED s.v. sīla.

(447) Cf. Ja VI 174.

(448) Cf. Vism 36.

(449) -anv-avekkhanam | -anvavekkhanam.

Cf. verse 342.

The Māras: five (Saddh-s): Khandha-, Kilesa-, Abhisāṅkhāra-, Maccu- and Devaputta-māra (PPN s.v. catumāra); cf. verse 569.

(450) avikhaṇḍiya | avikkhaṇḍiya.

- giving and good conduct are undoubtedly fulfilled even through meagre mental development(451).
452. Briefly, all meritorious action is indeed the converse of the defilements; mental development, because it uproots the defilements, is more powerful still.
453. How could the destruction of an enemy easily accomplished by a minor king be difficult for a universal sovereign?
454. It is even possible to achieve Buddhahood by application of the force of mental development; what success is there other than that indeed which cannot be effected by mental development?
455. Those speaking of the noble state(455) describe the getting rid of the defilements by their opposites, by repression and by destruction.
456. By the relevant opposite factor, giving, good conduct and so on overcome the defilements, jhāna-meditation represses them, and the Path destroys them completely.
457. Divided into its various stages, mental development itself is explained as jhāna-meditation, or the Path, or insight and tranquillity(457).
458. Freedom from the hindrances, collectedness of mind, established on a single subject of meditation(458) and adorned with the rest of the factors of jhāna-meditation, is counted as jhāna-meditation.
459. Sensuous desire, ill will, sloth and torpor, restlessness and scruples,

(451) Mental development: bhāvanā, see Glossary.

(455) Those speaking of the noble state: the monks who speak of excellent nibbāna (Saddh-s).

(457) Tranquillity: samatha, synonymous with avikkhepa (undistractedness), samādhi-concentration and ekagga (collectedness of mind) (Nyanatiloka 1980, s.v. samatha).

(458) Cf. Vism 515.

and sceptical doubt: these are the five hindrances(459).

460. Collectedness of mind is establishment of the mind on a single subject of meditation(458); those [speaking of the noble state(455)] know it to be [synonymous with] tranquillity, samādhi-concentration and undistractedness.
461. Applied thought and sustained thinking, and also rapture, joy(461) and equanimity - these five are regarded as the rest of the factors of jhāna-meditation(461).
462. The collected state of mind which is regarded as jhāna-meditation is thus broken up in five ways: there is four-factor [jhāna], three-factor [jhāna], two-factor [jhāna] or one-factor alone(462);
463. That collectedness of mind which is considered to be the fifth jhāna-meditation is considered to be formless jhāna-meditation in accord with a specific subject of meditation.
464. As for formless jhāna-meditation, the four subjects of meditation are thought to be space, consciousness, absence of consciousness and mind directed towards that absence(464).
465. This, [jhāna-meditation] described in nine(465) ways, is called tranquillity; and the most excellent of speakers(465) speak of it as samāpatti.
466. Perception of things as they really are, in terms of their impermanence and so on(466), is called insight-meditation, wisdom

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(459) Cf. Vism 146.

(461) Joy: sukha is thus translated (with Nyanatiloka 1980) throughout this chapter.  
Cf. Vism 85-9, 111, etc.

(462) Cf. Abhidh-s tr. Aung 1910, p.50.

(464) Cf. Abhidh-s tr. Aung 1910, p.59.

(465) Nine ways: see Glossary s.v. samāpatti.  
The most excellent of speakers: the Buddhas (Saddh-s).

and search(466).

467. The highest knowledge [bringing about] full understanding of the four truths(467) and which relates to nibbāna is shown to be Path-knowledge leading to nibbāna.
468. And tranquillity and insight also draw the mind-chariot of a yogi to the City of Nibbāna, just as a pair [of horses] at its pole [draw] a chariot [to a city](468).
469. Through the combination of both(469) there is no success which cannot be effected, there is no one other than the Guide who knows its advantages!
470. People perform samādhi meditations for four reasons: for the sake of comfort in this birth or for the sake of ease of insight, or because of the desire for success in existence, or for the sake of supernormal knowledge(481).
471. One intent on the mental development [of samādhi] experiences even in this birth the most excellent joy(461), arising from mental detachment, through the absence of disturbances caused by the defilements.
472. And he becomes fair to behold, like Kassapa(392) on this earth, like Sāriputta possessed of wisdom, like Moggallāna(472-5) possessed of iddhi-powers,
473. Like Raṭṭhapāla non-attached, like Nanda controlled in senses and like Puṇṇa of Sunāparanta very famous for his forbearance.

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(466) Impermanence and so on: impermanence, suffering and absence of self (Saddh-s).  
Cf. Abhidh-s tr. Aung 1910, p.65.

(467) Four truths: dukkha, dukkhasamudaya, dukkhanirodha and dukkhanirodhagāminipadā (PED s.v. saccā).

(468) Cf. AN II 156-7.

(469) Both: see Glossary s.v. bhāvanā.

(472-5) See AN I 23ff, 'Pre-eminent Ones'.

474. He is contented(474) with the civara-robe and so on (474), is the guard of his noble family(474) and is always esteemed by his learned fellow-students.
475. He is like Punṇa the son of Mantāṇi, is like the Elder energetic Soṇa, is like Anuruddha and so forth, rich in the glory(475) of freedom from worldliness,
476. He endures disliking and liking, is not worried about losses, and rapture arising from solitude pervades his heart.
477. That very joy(461) free from worldliness, thus endless,(477) arising from mental development, belonging to the mind, not dependent on others and enjoyed by heroes,
478. Which a self-composed person experiences, is greater than that joy(461) of the Ruler of the Thirty Deities(411); therefore jhāna-meditation is clearly understood to be joy(461) here in this world(478).
479. When the mind is not disturbed(479), it is easy to have insight, just as looking at one's face in undisturbed water [is easy].
480. For one not deficient in jhāna-meditation, there is the existence of the rise of endless virtue in material and immaterial existence, according to the intensity [of the jhāna].
481. For one with the power of mental development, the [powers of] supernormal knowledge(481) also increase greatly, just as

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(474) Contentment is twelvefold (Saddh-s): cf. Pj I 145,240.  
 Robe and so on: the four paccayas - see verses 239,605,608.  
 Noble family: recluses content with the four necessities of life (PED s.v. ariyavamsa).

(475) -yaso bhāgi | yasobhāgi.

(477) eva manan taṃ | evam anantaṃ.

(478) Here in this world: here in the Teaching (Saddh-s).

(479) Disturbed: by the appanāsamādhī (Saddh-s).

- advantages arising from mantras increase for one who has thoroughly mastered the spells.
482. The iddhi[-power]s, knowledge of the thoughts of others, remembrance of one's previous births, the divine eye, and the [divine] ear: these are thought to be the five [powers of] supernormal knowledge.
483. Bearing in mind that for one who has developed his mind by concentration, these [five supernormal knowledges] act as specific ascetic practices for maintaining complete control of his mind, mental development should be indeed cultivated.
484. Sunetta, cultivating the greatest loving-kindness for seven years, did not come back again to this world for seven evolutionary kappas.
485. In both evolutionary and devolutionary cycles he went through one life after the other in the brahma-world itself; he became chief of the devas thirty-six times as a result of that [very action].
486. 'He became sovereign of the world, of great fame, many hundreds of times!' Hearing that, what else need one say in extolling mental development?
487. Perceptions of transience and soullessness(487) are richer in fruit than loving-kindness; knowing only a part(487), who could fully extoll the greatness of its fruit?
488. Since here in this world these [perceptions] arise indeed burning up the craving for existence, just as fire however small [arises] continuing [to burn up] its own abode(119),
489. Then, because of not being attached to beings and conditioned states, they, giving the Path to nibbāna, are said to be more outstanding than loving-kindness.
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- (481) The abhiññās (powers of supernormal knowledge) are five or six (Saddh-s); see PED s.v. abhiññā.
- (487) -ananta- | -anatta-.  
 Knowing only a part: not a Buddha (Saddh-s).  
 Perceptions: of transience, suffering and soullessness (Saddh-s).

490. Having spoken of the fruit beginning with Velāma's giving(446) up to loving-kindness and so on, 'The perception of transience just for a finger-snap(490)
491. 'Has still richer fruit than that!' the Guide, become the Lamp of the three worlds(29), giving prosperity, thus gave light.
492. Therefore a wise man, desiring release from the terrible naraka of samsāra, should continually develop the perception of transience, which is very meritorious.
493. Focussing the mind on one or other of the kamma-subjects(493), breaking up the hindrances which are the enemies, achieving victory in the battle against sensual pleasure,
494. Putting aside the heavy load of the material [world] and also getting rid of attachment to the immaterial world, knowing that everything concerning the whole of existence is fickle(494), making noble effort,
495. Developing the factors(495) aiding awakening, having gained the force of mental development [all of you must go to nibbāna], which is deathless, free from the depravities(231)(495), ageless, free from battle(495) and belongs to heroes.
496. Not obstructing the opportune moment, you must quickly resort to the City of Nibbāna, which is not easy to attain, wonderful and incomparable, eternal, free from disease and sorrow, and peaceful in the extreme.

(490) Cf. AN I 12, IV 396; Mil 102.

(493) kamma-subjects: 32, 38 or 40; instruments of meditation used to realise impermanence (PED).

(494) v.l. malam, impure.

(495) -maraṇamaraṇam | -marāṇam araṇam.  
bodhipakkhiyadhammas (accessories of enlightenment) are thirty-seven: four satipatthānas, four sammāpādhānas, four iddhipādas, five indriyas, five balas, seven bojjhaṅgas and the eightfold Ariya-Path (Vism 678).  
 Battle: against the defilements (Saddh-s).

The verses about the advantages accruing from mental development are finished (Saddh-s).

#### X. VERSES ABOUT THE ADVANTAGES ACCRUING FROM THE TRANSFERENCE OF MERIT

497. Transference of the merit [of giving] is outstanding through gratitude and compassion when it is given for another's benefit without looking for one's own benefit.
498. In the world engrossed in rewards, this world of slavery to desire, who would not undertake some [service] for a person capable of a favour in return?
499. [But] for a man dead and become a peta by the fault of his own actions, or [for one] existing here in this world in misery, a helper is very difficult to find.
500. All those advantages accruing pointed out in relation to giving by the One Who cast aside conceit(500) should also be specifically recognised in relation to transference of merit.
501. If those petas existing on what is given by others(122f.n.), having accepted the giving, are gladly appreciative, it(501) is ready at hand for them.
502. Any almsgiving offered [on a peta's behalf] is without doubt presented to him instantly [in the peta-world].
503. And in order to dispel any doubt that this is so, it is demonstrated by the one who comprehends through [the story of] Sāriputta's giving to his mother's peta(503).
504. In the absence of [a mother, the giving] is ready at hand for another kinsman; whether there is [a peta there] or not, a generous person is amply rewarded.

(500) The Perfect One cast aside nine sorts of conceit (Saddh-s): Cf. Vibh 353-6, 389-90.

(501) It: the thing given as well as its fruit (Saddh-s).

(503) Cf. Pv 13-14; Sāriputta made a gift to be credited to the peta of his mother.

505. In samsāra, which has neither beginning nor end (505), it should be clearly understood that it is impossible for the [petā-]world to be empty of his(505) relatives.

506. For any human being whatsoever(506) who seeks energetically, necessities of life whether superior or inferior are indeed easy to find;

507. But petas suffering with hunger and thirst over many years, although they search everywhere(507), cannot find [any] necessities of life.

508. As for those sunk(508) in the sea of misery by the fault of their own actions, it can be clearly discerned that there is a means for the removal of that misery; who is more lacking in compassion than he who could live without providing that [means]?

509. Therefore, grateful and mindful of benefits, good men inspired by compassion transfer merit, beginning with giving to the petas(509).

The verses about the advantages accruing from the  
transference of merit are finished  
(Saddh-s).

#### XI. VERSES ABOUT THE ADVANTAGES ACCRUING FROM REJOICING (IN OTHERS' MERIT)

510. Expelling thoughts of jealousy, malevolence, avarice and doing harm, when one whose mind is pleased by virtue and is joyful gladly appreciates some [meritorious action] or other,

511. Then the one who gladly appreciates meritorious action has great

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(505) Read anamataṅge (m.c.).  
His: the giver's (Saddh-s).

(506) tasssa | tassa.

(507) v.l. pariyesanta, same meaning.

(508) Cf. Dh 327.

(509) Cf. Kh 6.

power, is very beautiful and wealthy, and is always joyful and long-lived(511)!

512. Unselfishly spending fifty-four koṭis(512) to build in the delightful Jetavana a vihāra lovely to behold(512-14),

513. With golden water-jar in hand(513), Sudatta the glorious gave [that vihāra] to the omniscient Buddha and the Saṅgha. Seeing [his] glory and

514. Uttering the cry of exultation 'Ah, what giving!' repeatedly, a young man, gladly appreciative though not giving even a small coin, gained good increase greater even than that of the [vihāra]-giver.

515. If mere graciousness of mind thus bears fruit without performing [actions] with body or speech or even giving anything from one's own hand,

516. A man should be lamented(262) who leads his life without performing the meritorious action which arises from rejoicing [in others' merit], which is dependent on the mind and is rich in fruit!

The verses about the advantages accruing  
from rejoicing in others' merit are finished  
(Saddh-s).

#### XII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM INSTRUCTIVE TEACHING

517. Whoever faithfully teaches the Dhamma obtained by the One with Heroic Strength by repeatedly giving wife, child, eye and so on(38),

518. [Whoever teaches] without desiring fame, gain, honour and so on for himself but firmly fixed on welfare alone does the Teacher's service indeed.

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(511) Cf. verses 234, 549, 602.

(512) -paññāsa koṭiyo | -paññāsakotiyo.  
(512-14) See PPN s.v. Anāthapindika.

(513) Golden jar pouring out water: the waterjar is symbolic of giving confirmed by pouring water in the right palm of a recipient (MW s.v. udakapūrva); cf. DN II 172.



519. Though there are many people having but little obtuseness(519), they do not attain nibbuti because of the lack of an instructor;
520. Therefore, having learned the True Dhamma correctly and as it really is, become a reverencer of the True Dhamma, teaching only what is understood,
521. Leading his life according to the example of the Teacher and becoming not bent on the pursuit of greed, a wise man should teach the Dhamma for the sake of others.
522. 'Dhamma-giving surpasses all other giving!(522)', said the Conqueror and also, 'Instruction is hard to obtain!', pointed out the Best Instructor(522).
523. Once given out, material wealth thereupon disappears quickly(523); once given out, the Dhamma increases on both sides(523).
524. 'Proper attention as well as instruction in the True Dhamma is always the cause of Path-knowledge!(524); this is said by one who knows the Path.
525. Knowledge of the nature of the Dhammas, consciousness of the evil of samsāra and comprehension of the truths(15) all arise from instructive teaching.(525)
526. Because an instructor teaches the Dhamma, which is the cause of all success, here in this life the fruit for him comprises every success.

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(519) Having few of the impurities of the defilements such as rāga, though having the five moral indriyas such as faith and so on (Saddh-s).

(522) Quoted from Dh 354.  
v.l. desetā, instructor.  
Quotation not traced.

(523) Disappears: from the receiver (Saddh-s).  
On both sides: in this life and the next (Saddh-s).

(524) Quotation not traced.

(525) desanā bhavā | desanābhavā.

527. Whoever, though capable, does not teach the True Dhamma which is very difficult to obtain, even though it thus has great advantages life is fruitless for him.

The verses about the advantages accruing from instructive teaching are finished (Saddh-s).

### XIII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM LISTENING

528. Even [the delight] of a beggar finding treasure is not the delight of one listening to the True Dhamma and following its meaning.
529. Just as flies do not cling(529) to a glowing lump of iron, neither do the flies of the defilements cling to a mind glowing with the fire of listening(529).
530. Listening to the True Dhamma taught by the Buddha, [the Dhamma] profound and true, sweet as amata, one of insight
531. Obtains the greatest joy, rare even for the chief of the devas(411); that very fruit is enough for him, be there no other in the next world(326).
532. Here in this life there is no comprehending the True Dhamma without listening to it; without comprehension there is no finding out the meaning
533. And, without finding the meaning, one is indeed incapable of practice to benefit oneself or another.
534. Without study [of the Scriptures], the Dhamma can never continue; without listening [to the Dhamma], study [of the Scriptures] can never continue] - therefore, listening [to the Dhamma] is noble.
535. Since the True Dhamma, although put together by the Teacher with effort lasting many hundreds of kappas, is not established without listening to it;
536. So, with due regard for the excellence of His effort, the True Dhamma should indeed be listened to even by one already in sight of nibbāna.

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(529) v.l. analliyanti, 'they do not cling'; preferred (m.c.), cf. anabhirami, Ja III 30.  
Listening: to the Dhamma.

537. Other than the Well-farer, who can measure the fruit of that listening which brings about increase in wisdom and is the cause of continuance of the True Dhamma?

538. Even if able to go straight to the kingdom of the devas at that very moment, one should still listen to the Dhamma come from the Well-farer and not choose that [kingdom]!

The verses about the advantages accruing  
from listening are finished (Saddh-s).

#### XIV. VERSES ABOUT THE ADVANTAGES ACCRUING FROM PAYING HOMAGE

539. Leaving behind conceit and showing reverence, enquiring into virtue as well as service of similar [quality]

540. And equipped with faith, gratitude, wisdom and reverence and so on, whoever truly pays homage, by way of salutation and the like to those rich in virtue beginning with the Buddha(234) as well as benefactors,

541. Is then reborn in a rich family, very exalted(541), truly deserving the salutation of those who are fearless.

542. Wherever a being who does honour(542) is reborn, he obtains there a distinguished position worthy of honour.

543. Indeed by means of the fruit of graciousness to a being worthy of grace, a man becomes gracious, faultless in every limb.

544. By the fruit of the meritorious action performed, what is done even for an ingrate by one grateful and virtuous will be profitable,

545. But what(545) was done in a former life by an ingrate to a grateful person, though as big as a high mountain, is seen to be exceedingly small.

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(541) Read uditodite; cf. verse 442.  
uditodito: 'with prosperity increasing daily' (Saddh-s).

(542) pūjakosanto | pūjako santo.

(545) What assistance (Saddh-s).

546. Therefore a wise man, not spoiling [with ingratitude] the deeds of his former benefactor, should do service according to his ability.

547. A wise man doing deeds of merit with wisdom foremost becomes one possessed of exceeding wisdom, even at the very moment of enjoying [that] fruit.

548. Becoming rich in virtue himself, he pays homage to the Buddha's disciples, they who are rich in virtue; only the Chief of Those Rich in Virtue will know the fruit for that(548) [wise man].

549. 'For one always behaving dutifully and respecting the elders, four things increase: life span, beauty, comfort and strength!(549).

550. 'Offering a single flower, I have not known rebirth in the realm of misery for eighty koṭis of kappas - this is the fruit of a single flower!(550).

551. 'And homage to those worthy of homage - this is the greatest maṅgala!' (551). The success of paying homage is thus indeed illustrated by verses such as this and also by others.

552. And even making one añjali to the Buddha, the Dhamma and the Saṅgha is sufficient to quench entirely the fire of the suffering of rebirth.

553. If, with this foul body, weak, subject to dissolution, and necessarily to be abandoned, one is able [to perform meritorious action] of great fruit,

554. [With this body] which is worthless, to perform meritorious action worthy and bringing noble comforts - who indeed, being aware, would lead his life without performing it?

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(548) v.l. pūjayantassa hi phalaṃ, 'the fruit for the man paying homage to the Buddha's disciples ...'

(549) Quoted from Dh 109; cf. AN II 63; cf. verses 234,511,602.

(550) Quoted from Th 96, Nett 138.

(551) Quoted from Pj I 3.

The verses about the advantages accruing  
from paying homage are finished (Saddh-s).

#### XV. VERSES ABOUT THE ADVANTAGES ACCRUING FROM HUMBLE SERVICE

555. Finding helpers(128) in misfortune, the accomplishment of what is desired, and having the blessing of a retinue are thought to be the fruit of humble service.
556. And who will describe the fruit got by the humble service of deeds of giving and so on(556) to the sick and the virtuous?
557. 'Whosoever nurses the sick, nurses me!'(557) - thus he [who does humble service] is highly praised by Him of Great Mercy.
558. And by nursing the sick, how does one nurse the Best of Men, who knows all, sees all and is dependent only on Himself? What wonder of wonders is this?
559. That Sage sees that something done for the benefit of others is indeed benefit for oneself, therefore no matter for wonder is it - that man is indeed His benefactor.
560. So one should have regard as much as one can to the nursing of the sick, which is of great virtue and praised(560) by the Completely Awakened One.
561. And other than the Leader, who is able to describe or even imagine the virtue of humble service to those Buddhas and so on (234) who are rich in virtue?
562. Even with body subject to dissolution, how could one not maddened(205), rational and intelligent, not perform this highest meritorious action(562), which is so easy to do?

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(556) Giving and so on: showing honour and respect and so on (Saddh-s).

(557) Cf. Vin I 302.

(560) -vāṇṇito | -vāṇṇite.

(562) The highest meritorious action: humble service (Saddh-s).

The verses about the advantages accruing  
from humble service are finished (Saddh-s).

#### XVI. VERSES ABOUT THE ADVANTAGES ACCRUING FROM GLADDENING

563. A man who delights in praise(563) becomes full of delight(563), is always worthy of praise by the good and has a bright face.
564. Clearly explaining to those performing a deed of merit the virtue of it and causing good cheer, since he increases regard(564)
565. Then that praiser of the deed of merit obtains abundant meritorious action [for himself] just like the one who props up a tumbledown house(565).
566. For folk not believing in meritorious action but seeking comfort elsewhere, blinded by ignorance, cleaving to unprofitable action,
567. Overcome by sloth and associating with the ignorant - the one making [them] show respect for deeds of merit would indeed do the Teacher's service(518).
568. And whatever are said to be the virtues of rejoicing [in others' merit] and also of instructive teaching should all, where fitting, be applied to the gladdening.

The verses about the advantages accruing  
from gladdening are finished (Saddh-s).

#### XVII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM TAKING REFUGE

569. Who would not take refuge in the Perfect One Who has freed himself from the depravities(231), is victorious in battle with the four Māras(569) and whose disposition is developed along with

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(563) Praise: of meritorious action (Saddh-s).  
Delight: wherever he is reborn (Saddh-s).

(564) Regard: in his mind for that meritorious action (Saddh-s).

(565) Repairs to buildings are very helpful towards the state of being without diversification (nippapaṇa); monks did repairs themselves; cf. Mil 263-4; Vin IV 32,34,48,118.

[His] compassion?

570. Who will not take refuge in the True Dhamma, well preached(570) by Him, which breaks up the fear of samsāra and was produced by the virtue of His compassion?

571. Who indeed will not take refuge in the Saṅgha, which has drunk the taste(571) of amata, which is the vessel of the medicine(571) of the True Dhamma, producing meritorious action(571)?

572. [Gone to] the jewel triad(213) free from the torment of the eleven fires(572), extremely cool like Lake Anotatta(572) because of the virtue of compassion,

573. Gone [to it] for refuge, suffering cannot scorch him any more than a firebrand immersed in the great Lake Anotatta.(573)

574. For the fearful seek refuge in river, mountain and forest glade(574); but what state of refuge is there in those places, where death lurks?

(569) vitaraṇam: read vita-raṇam, ??'overcoming' (PED).

Four Māras: Abhisankhāra-, Kilesa-, Devaputta- and Maccu-māra (Saddh-s); cf. verse 449.

(570) Well preached: good in the beginning, in the middle and at the end (Saddh-s).

(571) -ramsam | -rasam.

amatarasa: cf. Vism 665; the taste of amata is threefold (Saddh-s).

saddhammosadha-. cf. Mil 110,335; the medicine of the True Dhamma is threefold (Saddh-s):

v.l. puṇṇākaram, 'a mine of meritorious action'.

(572) Text: delete full stop at end of line.

Eleven fires: rāga, dosa, moha, jarā, vyādhi, maraṇa, soka, parideva, dukkha, domanassa and upāyāsa (Saddh-s).

Cool because 'the light of the sun and of the moon never falls directly on the water ... (which) is always cool' (anavatapta) (PPN s.v. Anotatta).

(573) anotattam abhāsare | anotattamahāsare.

(574) Cf. Dhp 188.

575. For anyone who takes refuge in the Buddha, the Dhamma and the Saṅgha, there is no encounter(575) with death(575).

576. Alas, the authority of the King of Ignorance is powerful! Blinded by it, a person repeatedly takes refuge in the faulty.

577. And any man taking refuge in those in the grip of anger, lacking the power of compassion(577), comes pitifully again and again to the midst of the sea of existence, the sea filled with the crocodiles of death.

578. But for one who has taken refuge in Him Who is the Best of Men, incomparable, unequalled, the Hero Who Crushes the Army of Death, there is indeed no fear from all the battles(578) in the world.

579. Therefore, kings who take refuge in the lordly mountain of the Perfect One approach the escape(579) [from samsāra] which is free from the fear of death and so forth and free from the depravities(231).without fight' (PED).'

The verses about the advantages accruing from taking refuge are finished (Saddh-s).

#### XVIII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM MINDFULNESS

580. 'At whatever time', O Mahānāma, 'the Ariyan disciple keeps in mind the Perfect One, the True Dhamma and the Saṅgha too,

581. 'At that time his mind is indeed not possessed with passion and so

(575) ?nāsajja karaṇam | nāsajjakaraṇam.  
Cf. Dhp 57.

(577) Read -hine (Saddh-s).

(578) Play on word meanings: raṇa, 'battle/depravity'.  
Saddh-s: 'nor fear from the kilesas'.

(579) te na | tena.  
Kings: ?men and devas.  
Escape: nibbāna (Saddh-s), cf. verse 495.  
Depravities: raṇa, ?

forth(584)! Thus keeping [the special subjects] in mind(213) is distinguished in the suttas(580-1).

582. Whatever righteous action such as giving one truly keeps in mind, the fruit of keeping it in mind(582) is fame appropriate to each [righteous action].

583. And whatever joy there is for a good man keeping in mind only one virtue of the Buddha, there is not [that joy] for one who has obtained dominion even over the three states of existence(29).

584. For one keeping Him in mind, the great fires of passion, anger and delusion are quite extinguished in a moment, like fires by a great flood.

585. Who else(585) will measure the meritorious action of one remembering Him Whose own keeping of the special subjects in mind for the sake of other beings was continuous for a very long time?

586. At the moment of keeping in mind the jewels(213) there is not even the least fear of humans and nonhumans, nāgas, disease or fire.

587. Therefore one desirous of the cessation of samsāra should continually be mindful, full of reverence for the Buddha, [the Dhamma and the Saṅgha, the jewel(213) triad] worthy to keep in mind.

The verses about the advantages accruing  
from mindfulness are finished (Saddh-s).

#### XIX. VERSES ABOUT THE ADVANTAGES ACCRUING FROM HEEDFULNESS

588. The Guide, putting **together** all meritorious action and **distinguishing** the fruit of it, specifically gave praise in the

(580-1) Cf. AN V 328ff.

(582) cānussatī phalaṃ | cānussatīphalaṃ.

(585) Who else: other than the Buddha (Saddh-s).

Treasure-Store Discourse(588).

589. Not shared with others, [meritorious action] is the treasure not to be taken away by thieves(589); with it one obtains all, [that is,] individual awakening and Buddha-hood.

590. [The Buddha-land] is resplendent with the lustre of the sun of the knowledge of the Omniscient One, taking up the coolness provided by the full moon of compassion.

591. [It is] made bright by the great planets of the ten pure powers of the Buddha, crowded at all points of the compass with the healing-stars of the righteous actions(591).

592. [It is] everywhere enclosed by the high mountains of the Buddha's Dhammas, [mountains with] ridges of the gold and jewels of pure unique knowledge(592).

593. [It is] embellished perpetually by the lions of perfect self-confidence(593) living comfortably and confidently(593) in the

(588) -kaṇṇam hi | -kaṇṇamhi.  
nidhikaṇṇam: nidhikaṇḍa sutta (Saddh-s with Ms.); cf. Khp 8:3.

(589) Cf. Pj I 224.

(591) Planets: Buddha, Brhaspati (the planet Jupiter (MW)) and so on (Saddh-s).

Ten powers: perfect comprehension in the ten fields of knowledge (PED); see MN I 69.

Healing-stars: cf. ?morning-star, Venus (PED s.v. osadhī); It 27; Pv 12 etc.

Righteous actions: ten, see PED s.v. śīla.

(592) Dhammas: six, cf. Mil 276,285; see also Mil tr. Horner 1964, p.110 f.n.; eighteen (Saddh-s): see list PED s.v. Buddhadhamma.

v.l. siddhihi, ?meaning.

Knowledge: eight kinds, nāna-dassana, manomaya-kāya, iddhi, dibba-sota, ceto-pariyañāna, pubbe-nivāsānussatiñāna, cut'ūpapatti-ñāna and āsavānaṃkhaya-ñāna (PED s.v. vijjā).

forest ranges of the assembly(593).

594. With rising flags of Merus(594) of steadfastness, stirred not by the wind of worldly concern, with the riches of the realm of the application of mindfulness, and fanned by the breeze of effort(594),
595. [It is] sprinkled all over with the rain showers of the instruction of the True Dhammas, strewn with the blossoms of the factors of awakening, and has the straight highway of the Path(595).
596. [It is] surrounded by the ocean of virtues(596), with the faultless surface of good conduct, splendid. That Buddha-land indeed obtained by noble heroes(596) in the world
597. Is eminent above all other lands. If [even it] is obtained with meritorious action, would there be anything indeed not possible to obtain in the world with meritorious action?
598. Indeed all meritorious action without exception thrives in human existence; like mountain-rivers, lightning and the moon's watery reflection and so on, that [human existence] is inconstant.
599. Therefore, having obtained this noble opportunity which promotes every benefit,(599) you must all make effort, just like those whose

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(593) Self-confidence: four kinds, cf. MN I 71-2.

v.l. vissan̐ka, 'without fear'.

Assembly: fourfold, bhikkhus, nuns, laymen and laywomen (PED s.v. parisā); cf. verse 277

(594) -meru dhaj- | -merudhaj-.

Worldly concerns: eight, cf. DN III 260.

Application of mindfulness: fourfold, cf. DN II 290sq.

Effort: fourfold, cf. DN III 225.

(595) True Dhammas: seven, cf. MN I 358.

Factors of awakening: seven, cf. DN II 303; cf. 495f.n.; see PED s.v. bojjhaṅga.

Path: the Noble Eightfold Path, cf. Vyū 996 etc.

(596) Buddha-land: cf. verse 35.

Heroes: Buddhas (Saddh-s).

clothes and heads are afire(599).

600. Relying on those good companions(600) who are mines of virtue worthy of respect and putting heedlessness well aside, heedfulness alone should be practised.
601. 'Heedlessness is the cause of all faults!'(601), it is declared; likewise it is considered that heedfulness is the cause of all virtues(601).
602. Rooted in the imagination of the perverse idea that 'there is beauty, comfort, permanence and self'(602), heedlessness leads to misery.
603. Accordingly one sees the body, which is impure, disgusting, evil-smelling, full of worms and most loathsome, to be lovable.
604. Like fire brought in the hands by transferring [it] from one hand to the other, the [body] can [only] be supported, with great difficulty, by using the four postures(604) in succession.
605. The body is subject to dissolution, dependent on others and dependent on the necessities of life. Seeing a little chance of relief(605), one falls into delusion(605) from the notion(605) that there is comfort.
606. Thought immediately following thought, continuing without interruption, rises up and falls back like the flame of a lamp;

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(599) laddhāsabba- | laddhā sabba-.

Cf. AN II 93 etc.

(600) Good companions, 'mentors': kalyāṇamitta, cf. Pp 24,37,41.

(601) Quotations not traced.

(602) Cf. Vism 683; cf. verses 234,511,549.

(604) Four postures. walking, standing, sitting and lying down; see BHSD s.v. iryāpatha.

(605) v.l. patikāraṅkaran, 'making of relief'.

mayhate | muyhate.

saññā, 'notion': one of the five khandhas; see PED s.v. khandha.

607. So a heedless person accepts the thought that the stream of consciousness is permanent, not seeing the impermanence therein on account of its brief appearance.
608. In this five-khandha complex [body], which is weak, dependent on the necessities of life and worthless, [kiriya] is brought about by the coming together of the body, the sense faculties and consciousness, just as fire arises from sun-gems, fuel, or the sun.
609. 'There is a self!', one thinks, not understanding kiriya(609). Thinking thus, one is caught in Māra's snare called craving;
610. Caught, one is the plaything [of Māra], just like the fish who swallowed the fish-hook because of its craving for food(610).
611. But, by being heedful, one enters into the true nature of things; entering into the true nature of things, one sees nothing estimable(611).
612. Then, seeing the three states of existence(29) to be worthless, subject to dissolution and full of suffering, one is utterly disgusted with them like one who has dwelt(612) long in naraka.
613. Then one shuns beings and the saṅkhāra and finds no pleasure in them; non-attached and attentive, one is soon released(613).
614. The doctrine of the Protector, Who has an eye for worth, has vimutti for its worth; for one living heedfully that vimutti(614) is not difficult to obtain.

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(609) kiriya: deeds such as the origin of alokana and vilokana (Saddh-s).

(610) Cf. Mahā-ummagga Ja VI 416.

(611) Not estimable: because of trṣṇā, ditṭhi and māna (Saddh-s).

(612) -vattho | -vuttho.

(613) Released from the defilements through his knowledge of insight (Saddh-s).

(614) vimutto | vimutti.

615. Therefore a respectful(615) person earnestly desiring the highest station reached by the greatest heroes(596) should live heedfully.

The verses about the advantages accruing from heedfulness are finished (Saddh-s).

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616. 'For Buddhasoma was thus composed this gift-offering of the True Dhamma, profound, of faultless and abundant meaning. For those fearful of texts,
617. 'For the foolish who do not know the ways(617) of Dhamma discourse, let [this gift] which does not deviate from accordance with the suttas and is brief, be easy to understand!
618. 'May the True Dhamma continue for a long time, and may those who know the Dhamma by heart continue on here(618)! May the Saṅgha be harmonious! May the whole world be happy(618,619)!
619. 'By the meritorious action produced by my effort to compose the gift-offering of the True Dhamma, may all folk be able to leave the three worlds(29) behind!'
620. Having gained existence as a human being in a Buddha-period(14f.n.)(620) and become a monk in the order - O Bhikkhu, it is not proper to be heedless!
621. As a kikī-hen her egg, as a yak-cow her tail, as [a mother] her dear child, or as [a person] his only eye - guard good conduct, be ye

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(615) Respect: for that Dhamma, nibbāna (Saddh-s).  
The highest station: nibbāna (Saddh-s).

(617) -kathāna yānabhi- | kathānayānabhi.

(618) Here: in this teaching (Saddh-s).  
(618,619) In the Ms. these two lines follow 620,621.

(620) Buddhapādena | Buddhuppādena.

respectful always, behave properly(621)!

\*\*\*\*\*

Thus is completed the gift of a commentary  
on 'The Gift-offering of the True Dhamma'

made by the Venerable Ānanda Thera (Ms.).

May there be success! (Saddh-s.)

622. (1)'Benefiting from this meritorious action, may friends seen(1),  
friends unseen(1) and all worthy men whatsoever attain the state of  
bliss(1-8)!

623. (2)'Benefiting from this meritorious action, may kings and kings of  
kings,(2) and the good both mortal and immortal gain the state of  
bliss!

624. (3)'Benefiting from this meritorious action, may all beings and  
creatures both beneficial and non-beneficial to me awaken to the  
state of bliss!

This is the transference of merit,  
the rejoicing [in others' merit]!(\*)

625. (4)'[I myself] going repeatedly through samsāra from life to life  
until the attainment of nibbāna, gaining rebirth in accordance with  
the Three Root-Conditions(4) by means of the knowledge of the

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(621) Verse quoted from Vism 36.

Respectful: towards the six: Buddha, Dhamma, Saṅgha, sikkhā, appamāda and  
paṭisaṅkhāra (PED s.v. gāraṇa).

(1) v.l. dalha, firm.

Cf. Sn 143.

(1-8) In the text. verses 622-29 are numbered 1-8.

(2) Rājārājā - Rājā rājā.

(\*) This: verses 1, 2 and 3.

pattidānānumodanāyi (sinh.) not in Ms. text; occurs at end of sanne.

remembrance of former births,

626. (5)'[I myself] fulfilling all the perfections(328) at each arising of a  
Buddha, like Maṅgala become the Completely Awakened One  
without superior in the world,

627. (6)'And bringing benefit for beings going repeatedly through  
samsāra and taking them in the Ship(6) of the Dhamma, may I  
help them across the flood of existence!

\*\*\*\*\*

Verses 7 and 8 are not in the Ms. text, but  
occur at the end of Saddh-s;  
instead the Ms. has:

'May there be good fortune! May I become a  
Self-Dependent One!'

628. (7)Thus with various names and with glory, insight directed  
towards leading to uprising(7) was purified by the Great Isi:

629. (8)Former application, great learning, the language of the country  
and tradition, questioning, study, likewise support of teachers and  
abundance of friends(600) are the grounds for analytical  
knowledge(8).

May there be success! (Saddh-s.)

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(4) Three Root-Conditions: alobha, adosa and amoha (PED s.v. kusalamūla).

(6) Ship of the Dhamma: cf. Sn 316-323 Nāvāsutta; Bv-a tr. Horner 1978,  
90-1,252.

(7) Cf. Vism 661.  
Uprising. from jhāna-meditation (PED s.v. vuṭṭhāna).

(8) Quoted from Vism 442.



## GLOSSARY AND INDEX OF PROPER NAMES

'' indicates a word from the text which occurs in neither CPD nor PED, OR a word from the text which occurs in either CPD or PED, but with inappropriate meaning. Commonly occurring Pāli words including technical terms are included only if they appear in the translation or in footnotes.

\*akatāgas 294: cf. sa. āgaskṛta, 'evil-doing'.

\*aggam puññaṃ visodhitam 321: the highest meritorious action has been purified (Pāli idiom).

Aṅgārapabbata 195: 'mountain of white hot coal', a niraya; AN I 141, Mil 303.

ajavata 90f.n.: vow to live after the fashion of goats (practice of certain ascetics).

añjali 552: lifting up the hands in reverence.

\*aññāya 69,84,381: impropriety.

adosa 625(4)f.n.: absence of ill will.

\*anaccharan(Ms.) 559: cf. (an-)accheran PED.

\*an-acchādita 106: not decked.

anatta 365f.n.: no self.

anavatapta 572f.n.: not heated.

anāgāmi 236f.n.: the Path of one who does not return (in rebirth).

\*anubhossāmi 300: I shall experience.

Anuruddha 475: first cousin of Gotama Buddha; a disciple.

Anotatta 572-3: one of the seven great lakes of Himavā.

anottappam 357f.n.: lack of moral dread.

\*anvavekkhana 449: cf. sa. anv-avekṣā; ?'examining' (CPD Saddh 449 cited).

apaciti 213f.n.: honour, reverence.

apāya 43: transient state of loss and woe after death.

appanāsamādhi 479f.n.: attainment concentration existing during jhāna-meditation.

appamāda 621f.n.: heedfulness.

abbhanumodana 213f.n.: rejoicing [in others' merit].

\*abhāva 266,268,519: absence; late Pāli, only in Commentary style (PED).

abhisañkhāra 449f.n.,569f.n.: accumulation (of kamma, merit or demerit).

\*amacca 2: immortal.

amata 1 etc.: deathlessness, nibbāna.

amoha 625(4)f.n.: absence of delusion.

\*aya 177: good luck, happiness.

Arahatta-magga 236f.n.: the Path of an Arahat.

Arahat 1,71f.n.,234f.n.: one who has attained nibbāna.

Arindama 276: a Bodhisatta who gave to Sikhī Buddha suitable gifts to the height of an elephant.

Ariya-Path 495f.n.: the Noble Eightfold Path.

arūpa 583f.n.: without form, immaterial.

arūpajjhāna 463,464: late Pāli (PED s.v. jhāna).

arūpaloka 29f.n.: the formless world.

alobha 625(4)f.n.: absence of greed.

\*avikkhaṇḍiya 450: without pause.

avijjā 1f.n.: ignorance.

Avīci 37,180,194: 'No-interval', one of the eight great hells.

Aśvins 420f.n.: twin divinities, the physicians of heaven, who appear in the sky in a golden carriage.

\*asaṅkamaṃ 35: ?not passing on.

\*asampattā 56: not become.

Asipattavana 194: 'sword-leaf-wood', a secondary niraya; Sn 673.

asura 366,436: opponent of the gods.

assavata 90f.n.: vow to live after the fashion of horses (practice of certain ascetics).

ahirikaṃ 357f.n.: shamelessness.

ādaro ... kattabbo 207: one should exert oneself for.

Āditya 420f.n.: class of deities.

ālokana 609f.n.: (clear) sight.

\*āvajjita 433: diverted over; ?'turned to, adverted to, considered, reflected' (CPD Saddh 433 cited).

\*āvāta 33: pit (?CPD bhav-āvaṭe, 'existence hindered, rejected, shut off').

\*āsajja 575: having encountered.

\*āsata 102: face-condition; cf. Geiger 1943, p.76.

āsava 1: mind-intoxicant.

āsavānaṃ khayañāṇa 420f.n.: knowledge of extinction of mind intoxicants.

\*ijjhati 84: desires (Saddh-s).

iddhi 32 etc.: psychic power (ten); one of the abhiññās.

iddhipāda 495f.n.: basis of psychic power.

Inda 41: (Indra), identified with Sakka, the chief of the gods.

indriya 261f.n.,495f.n.,519f.n.: sense faculty.

Isi 200,628(7): (ṛṣi), inspired holy man.

\*ucitā 35: fitness.

\*ucchadāna- 137: vomiting out.

\*uddisitvāna 502: cf. uddissa, for.

uddhaccaṃ 357f.n.: (mental) restlessness.

\*upakattā 499: cf. sa. upakarṭṭi, 'helper'.

\*upakappati 501,504: ?'is beneficial to, serves, accrues' (PED, Saddh 501,504 cited).

\*upalālita 301: lulled; ?'caressed' (CPD, Saddh 301 cited).

\*upasama 587: cessation (?'calm' CPD Saddh 587 cited).

\*u(pasādhīya 320: ?'to be subdued' (CPD, Saddh 320 cited); see pasādhīya.

upāyāsa 572f.n.: discomposure.

uposatha 439: weekly fast-day (before the 1st, 8th, 15th and 23rd nights of the lunar month) on which the Buddhist Saṅgha assembles to recite the pāṭimokkha.

Ekappuggala Sutta 44: group of suttas on the uniqueness of the Tathāgata, quoted in Kathāvatthu and Milindapañña.

\*era 349: kind of grass; one of the four 'great treasures' (BHSD s.v. elapatra).

\*kaṇṇa 588: section; cf. kaṇḍa PED.

kappa 256 etc.: time cycle, world period.

kappataru 319f.n.: tree in Indra's paradise.

\*kappita 247: fabricated; ?decorated with (PED, Saddh 247 cited).

kamma 56 etc.: action, good or bad, in relation to actor or act.

\*kammunā 485: 'rare instrumental form' (PED s.v. kamma); cf. Samantak 685.

Kassapa 392,472: Elder; see also Mahā-Kassapa.

kāma 1f.n. etc.: sensual pleasure.

kāla 232f.n.: time.

\*Kālahatthi 195: ? 'black elephant' torture, a niraya; not traced; cf. Kālasutta hell, Ja V 266; cf. Mus 1939, p.231.

Kālidāsa 192f.n.: India's greatest poet, probably late fourth-early fifth century A.D.

kāya 5f.n.,261f.n.: body.

kiki 621: blue jay.

kiriya 609: non-causative action ending in itself; action as bringing effect. kilesa 211f.n. etc.: defilement: greed, hate, delusion, conceit, speculative views, sceptical doubt, mental torpor, restlessness, shamelessness and lack of moral dread (Nyanatiloka p.105).

kukkuravata 90f.n.: vow to live after the fashion of dogs (practice of certain ascetics).

Kukkuḷa 194: 'hot ashes', a secondary niraya; Ja V 114,143-4.

\*kuñcita 102: cf. sa. kruñc-, shrink.

Kuvera 420f.n.: ruler of the northern quarter, Uttarakuru; lord of the yakkha demi-gods.

kūjati 145f.n.: makes any inarticulate sound.

koṭi 512,550: very high number, 100,000.

Koṭisimbali 194: cf. sa. kūṭasālmali, cotton plant of fable; silk-cotton (kapok) tree, a secondary niraya; Ja V 275.

Komārabhacca 351: (Jīvaka), celebrated physician, lay follower of Gotama Buddha.

khattiya 420: class of Aryan descent including all kings and chieftains.

khandha 449f.n.,605f.n.,608: elements of sensory existence.

\*khandhapañcaka 608: mind-body complex.

Khārodikānadi 194: river of lye, a secondary niraya; MN III 185.

\*khitta 116: dismissed.

\*khotetukāma 67: desiring to disturb.

\*gatamarāṇa 495: free from death.

gati 232f.n.: course of existence (two, the sugatis).

gandha 214f.n.: scent.

gaha 214f.n.: house.

\*-gaha- 591: planet.

\*gahaṇa 12,532: comprehension.

\*gāḍha 394: safe place, ford; ?'hole' PED, Saddh 394 cited.

Gūṭha 194: 'dung', a secondary niraya; MN III 185, Ja VI 8.

govata, govata 90f.n.: vow to live after the fashion of cattle (practice of certain ascetics).

ghaṭa 214f.n.: bowl.

ghāṇa 5f.n.,261f.n.: nose.

cakkhu 5f.n.,261f.n.: eye.

cāga 213f.n.: liberality.

Cātumahārājikā 240f.n.: the Four Kings and their retinue, inhabiting the lowest of the six deva-worlds.

\*cintāpara 166: lost in thought.

cintāmaṇi 319f.n.,415f.n.: thought-jewel.

civara 474: mendicant's upper robe.

cutūpapattiñāṇa 420f.n.: knowledge of disappearance and reappearance in transmigration.

cetiya 428,430: shrine.

cetopariyāñāṇa 420f.n.,592f.n.: penetrating knowledge of the mind (of another).

Jambudīpa 23,391: (India), one of the four great continents grouped around Mount Sineru.

\*jara 288: fever.

\*jalāsaya 246: reservoir (Saddh-s).

jivhā 5f.n.,261f.n.: tongue.

Jīvaka 351f.n.: see Komārabhacca.

Jetavana 512: a park in the town Sāvattthi where Gotama Buddha spent the greater part of his monastic life.

jhāna 235 etc.: special religious experience in meditation, reached in a certain order of mental states; it comprises the four rūpajjhānas plus the four arūpajjhānas achieved through samādhi-concentration.

Tāvātimsa 240f.n.: the second of the six deva-worlds, the realm of the Thirty Gods.

Tipiṭaka 344f.n.: the Three Baskets or main divisions of the Pāli Canon (Vinaya-, Suttanta-, Abhidhamma-ṭiṭaka).

\*tirogata 130: disappeared.

Tusita 240f.n.: 'full of joy', the fourth of the six deva-worlds.

trṣṇā (taṇhā) 611f.n.: craving.

thinaṃ 357f.n.: sloth.

daṇḍa 110f.n.: open assault.

\*daṇḍiyanto 187: '?being punished' (cf. sa. daṇḍaya).

dāna 110f.n.: bribery; 213f.n.: giving.

ditṭhi 1f.n.,357f.n.,611f.n.: (false) view.  
 ditṭh' ujjuka-kamma 213f.n.: straightening [one's right] views.  
 dibbacakkhu 592f.n.: superhuman eye.  
 dibbasota 592f.n.: superhuman ear.  
 dukkha 15f.n.,365f.n.,467f.n.,572f.n.: suffering.  
 dukkhanirodha 467f.n.: extinction of suffering.  
 dukkhanirodhagāminipāṭipadā 467f.n.: means leading to extinction of suffering.  
 \*dukkhamo 201: difficult to endure (Saddh-s).  
 dukkhasamudaya 467f.n.: rise of suffering.  
 deva 240 etc.: god.  
 devatā 213f.n.: deity.  
 devaputta 449f.n.,569f.n.: demigod.  
 desanā 213f.n.: instructive teaching.  
 domanassa 572f.n.: sad-mindedness.  
 dosa 211f.n.: hatred.  
 Dhataratṭha 420f.n.: ruler of the eastern quarter; lord of the gandhabba demigods.  
 Dhamma 2 etc.: cf. Dharma COD.  
 \*na akkhāpēna pattabbam 191,237: indescribable, cannot be attained by telling (idiomatic).  
 Nanda 473: half-brother of Gotama Buddha; a disciple.  
 Nandana 248: chief park in Tāvatiṃsa.  
 naraka 5f.n.,32,126,370,492,612: niraya.  
 nāga 436,586: serpent demon.  
 Nāvāsutta 627(6)f.n.: (Dhamma Sutta), Sn 316-23.  
 Nibbāna 1 etc.: cf. nirvana COD.  
 Nibbuti 415,519: ceasing, extinction, nibbāna.  
 Nimmānaratī 240f.n.: 'delighting in own creation', the fifth of the six deva-worlds; DN I 218 etc.  
 niraya 7 etc.: no 'happiness/good luck'; hell.  
 nirodha 15f.n.: extinction (opposite of samudaya).  
 \*pakkhandati 602: falls into.  
 paccaya 232 etc.: necessities of daily life, especially those (four) of a bhikkhu (see verse 309f.n.); technical term: one of twenty-four conditions forming the causal chain of causality (paṭicca-samuppāda).  
 Paccekabuddha 324f.n.: self-awakened Buddha, who cannot preach the way of deliverance to others.  
 paññā 1f.n.: wisdom.  
 \*paññāsa 239: fifty (of time); ?PED 'does not occur' s.v. pañca.  
 \*paṭibhāvitum 24: to observe.  
 paṭisanthāra 621f.n.: 'friendly welcome'.  
 \*-pattā 56: become.  
 patti-anuppādāna 213f.n.: transference of merit.  
 payoga 232f.n.: (success of) means; 60,61,63: practice (as opposed to theory).

Paranimmitavasavattī 240f.n.,439: 'created by others', the sixth (highest) of the six deva-worlds.  
 \*parikappitā 362,602: imagined; ?'inclined etc.' PED, Saddh 362,602 cited.  
 \*parikūjanta 145: crying aloud; cf. kūjati; ?PED 'meaning?' Saddh 145 cited.  
 \*pariggayha 501: having accepted.  
 parideva 572f.n.: lamentation.  
 \*paripīta 571: drunk (?PED 'very dear' Saddh 571 cited).  
 \*parihāra 227: answer.  
 \*pasādhikam 414: promoting.  
 \*pasādhiya 320: to be gained.  
 pāṭimokkha 342,355,449: disciplinary code, collection of precepts in the Vinaya recited for confession.  
 \*pāpaka 467: leading to.  
 \*pidahita 321: closed; cf. paridahita.  
 pisāca 313: demon.  
 Puṇṇa 473: Elder born in the Sunāparanta country; see s.v. 1.Puṇṇa PPN.  
 Puṇṇa(2) 475: Elder ordained in Kapilavatthu; see s.v. 6.Puṇṇa PPN.  
 pubbenivāsānussatiñāṇa 592f.n.: knowledge of remembrance of former births.  
 peta 9 etc.: ghost.  
 petaloka 97f.n.: peta-world.  
 \*phāsu 479: easy (?PED 'never occurs by itself').  
 bala 495f.n.: power.  
 \*bāliya 359: ignorant.  
 Buddha 214,575,620: one awakened.  
 Brhaspati 591f.n.: a deity.  
 bojjhaṅgas 495f.n.,595f.n.: factors of enlightenment.  
 bodhipakkhiyadhamma 495f.n.: requisites of enlightenment.  
 Bodhisatta 334: a being seeking to become a Buddha.  
 brahma 255 etc.: a brahma-god, inhabitant of the brahma-world.  
 brahman 71 etc.: cf. brahman COD.  
 brahmavata, brahmavata 90f.n.: brahman's vow.  
 Brahmā 41 etc.: chief of the gods.  
 bhava 1f.n.: existence.  
 \*bhāvato 416-9,540-1: truly.  
 bhāvanā 213f.n.,451f.n.: mental development: samathabhāvanā (development of tranquillity i.e. samādhi) and vipassanābhāvanā (development of insight i.e. paññā).  
 bhikkhu 593f.n.,620: mendicant.  
 bheda 110f.n.: sowing dissension.  
 magga 15f.n.,236f.n.: the Noble Eightfold Path.  
 Magha 420f.n.: name of Sakka in previous birth.  
 maṅgala 551: auspicious ceremony.

Maṅgala 626(5): third of the twenty-four Buddhas.  
 maccu 449f.n., 569f.n.: Death.  
 mada 211f.n.: infatuation.  
 Maddi 218: wife of Vessantara who gave her, and their two children, to be slaves.  
 mano 356f.n.: mind.  
 manomayiddhi 592f.n.: psychic power of spiritual creation.  
 Mantāni 475: mother of Puṇṇa(2).  
 mantra 481: cf. mantra COD.  
 maraṇa 572f.n.: death.  
 Mahā-ummagga 610f.n.: 'great tunnel'.  
 Mahā-Kassapa 392f.n., 472f.n.: Elder; see PPN s.v. 1Mahā-Kassapa; he expended all his energies in good deeds.  
 Mahānāma 580: a Sakyan of Kapilavatthu; AN V 328ff.  
 Mahābrahmā : see Brahmā.  
 \*Mahāyanta 195: 'great machine', a niraya; not traced; cf. Pañca-g 37, MkP 14 71,88.  
 \*mātuto 172: cf. mātito PED.  
 mātsarya 211f.n.: avarice.  
 māna 211f.n., 357f.n., 611f.n.: conceit.  
 Māra 318 etc.: Death, the Evil One, the Tempter.  
 mālā 214f.n.: garland.  
 Meru 347, 447, 594: see Sineru.  
 mokkha 228, 264-5: liberation.  
 Moggallāna 472: the second of the Chief Disciples of Gotama Buddha.  
 moha 211 etc.: delusion.  
 yak 621: cf. yak COD.  
 \*yatrattṭha- 251: cf. sa. yatrastha, where staying.  
 Yama 287: ruler of the kingdom of the dead.  
 \*Yavana 160: originally Ionian, Greek; later Mohammedan or European, any foreigner or barbarian.  
 \*yasobhāgin 475: rich in glory.  
 Yāmā 240f.n.: Yama's Underworld, third of the six deva-worlds; Vin I 12.  
 yogi 468: disciple applied to mental concentration.  
 yojana 122 etc.: measure of length.  
 \*yojā 568: to be applied.  
 rakkhasa 313, 366: demon.  
 Raṭṭhapāla 473: Elder, see MN II 54ff.  
 rāga 519f.n., 572f.n., 581f.n.: passion, lust.  
 Rudras 420f.n.: fierce beings, sons of the demon Rudra.  
 rūpa 29f.n., 583f.n.: form, fine-materiality.  
 Roruvā 195: 'loud howling', a niraya; Ja III 299, VI 237.  
 lobha 357f.n.: greed.  
 Lohakumbhī 195: 'iron cauldron', a niraya; Ja III 22, V 269.  
 \*vañcita 304: cf. vañcana, 'illusion'.

Vasu 420f.n.: class of god.  
 vastra 214f.n.: garment.  
 \*vikappiya 358: to be vainly imagined; ??to be designed' (PED).  
 vicikicchā 357f.n.: sceptical doubt.  
 Vinaya 344, 449: see Tipiṭaka.  
 vipassanā 592f.n.: insight.  
 \*vibhāvin 382: causing to appear (?PED 'intelligent').  
 vimutti 1f.n., 614: deliverance.  
 vimuttiñāpadassana 1f.n.: insight of the knowledge of deliverance.  
 Virūpakkha 420f.n.: ruler of the western quarter, lord of the nāga demons.  
 Virūlhaka 420f.n.: ruler of the southern quarter, lord of the kumbhanda demons.  
 vilepana 214f.n.: ointment.  
 vilokana 609f.n.: reflection.  
 \*-vivaddhana 107: increasing.  
 \*vivasa 291: powerless.  
 Vissakamma 247f.n.: chief architect, designer and decorator among the devas.  
 \*vissambha 172: cessation.  
 vihāra 428 etc.: forest abode, later monastery.  
 veyyāvacca 213f.n.: humble service.  
 Velāma 446, 490: Bodhisatta famous for almsgiving; AN IV 393f.  
 Vessavaṇa 420f.n.: see Kuvera.  
 \*-vyākula- 103: dishevelled (?PED 'perplexed' Saddh '403' cited).  
 vyādhi 572f.n.: sickness.  
 saṃsāra 13 etc.: transmigration.  
 sakadāgāmi 236f.n.: one who will not be reborn on earth more than once.  
 Sakka 411f.n.: chief of the gods.  
 \*saṅkiṇṇa 591: crowded with.  
 saṅkhāra 613: kamma-formation of merit or demerit, etc.  
 Saṅgha 2 etc.: the Order.  
 Saṅghāta 195: 'crushing'/'crowded', a niraya; Ja V 256, 270.  
 saññā 605f.n.: perception.  
 saññāharāṇa 621f.n.: ?speaking about the nouns with special meanings.  
 \*saññitā 61, 64, 72: cf. sa. saññitva, state of being conscious of.  
 satipaṭṭhāna 368f.n., 495f.n.: application of mindfulness.  
 sanne 624(3)f.n.: (sinh.) explanation.  
 \*samanuyuñjatha 599: apply.  
 samādhi 1f.n., 460, 470: concentrated, self-collected, intent state of mind and meditation; the last link in the Noble Eightfold Path; through it the four rūpajhānas are achieved.  
 samāpatti 465: (nine) attainments, a name for the four rūpajhānas plus the four arūpajhānas plus nirodha attainment.  
 \*samutthātā 144: cf. utthata Samantak 666; see atthata (PED); cf. sa. samāstrta, 'covered over'.

samudaya 15f.n.: arising, origin.

\*samuddi 144f.n.: ?sam-uddi-tāpa- from sa. sam-ud-dr, 'burst asunder', plus -tāpa- 'heat'.

\*samuddi 144f.n.: ?sa-muddi-tāpa- from sa. mrd, 'crush', plus -tāpa-, 'torment'.

\*samuddita 144 f.n.: ?sa-muddita-āpa- from sa. mrd, 'squeeze, crush', plus -āpa- 'water'.

\*samupaṭṭhāti 283: occurs, arises (?PED 'serves' Saddh 283 cited).

sampatti 232f.n.: attainment.

sammāppadhāna 495f.n.: right exertion.

sarīra 232f.n.: body.

\*salīlā 168: playfully (?PED 'water' Saddh 168 cited).

savaṇa 213f.n.: listening [to the Dhamma].

\*savisesā 500: in detail.

Sasapaṇḍita 276f.n.: the Wise Hare.

\*saha(Ms.) 397,406: sineha.

Sahampati 422: a Mahābrahmā.

\*sādhitabbaka 21: to be demonstrated.

\*sāman 110: conciliatory words.

\*sāmiddhi 442: cf. sa. sāmrddhya, 'fortune'.

Sāriputta 472,503: the Chief Disciple of Gotama Buddha; Rūpasāri was his mother.

\*sāsapi 257: sāsapa.

sikkhā 621f.n.: training.

siddhi 592f.n.: accomplishment.

Sineru 262: mountain forming the centre of the world.

simbali 186: silk-cotton (kapok) tree in hell.

Sivi 38f.n.: King Sivi gave his eyes to a blind brahman.

sīla 1f.n. etc.: good conduct.

Siha 274: in discussion with Gotama Buddha, he realised that a giver has his reward in this world itself (PPN).

\*sugamata 617: easier to be understood.

sutta 44,581,616: text chapter, quotation.

Sudatta 513-4: Anāthapiṇḍika, a banker of Sāvatti famous for his unparalleled generosity to the Buddha.

Sunāparanta 473: see Puṇṇa.

Sunetta 484: a teacher; AN IV 103f.

seyyā 214f.n.: bed.

soka 572f.n.: grief.

Soṇa 475: Elder of the Kōlivila clan, who strove energetically.

sota 5f.n.,261f.n.: ear.

sotāpatti 236f.n.: entering upon the stream, conversion.

\*hari 358: monkey.

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AN	Anguttara-Nikāya
AN	Atthasālinī
Anāg	Anāgata-vamsa
Abhidh-s	Abhidhammatthasaṅgaha
It	Itivuttaka
Ud	Udāna
Upās	Upāsakajanālaṅkāra
Kv	Kathā-vatthu
Khp	Khuddaka-pāṭha, repr. in Pj I
Ja	The Jātaka tog. with Ct. (Fausbøll) I-VI, 1877-96
Tel	Telakaṭṭhā-gāthā
Th	Thera-gāthā
Thī	Therī-gāthā
DN	Dīgha-Nikāya
Dhp	Dhammapada (Fausbøll, 2edd.), Copenhagen 1855 & London 1900 [verses]
Dhs	Dhammasaṅgani
Nett	Netti-pakarāṇa
Pañca-g	Pañcagati-dīpanī
Paṭis	Paṭisambhidā-magga
Paṭis-a	Ct. on Paṭis (Saddhamma-pakāsinī Bangkok 1922)
Pj I	Paramattha-jotikā I (Khuddaka-pāṭha-tṭhakathā)
Pp	Puggala-paññatti
Peṭ	Petakopadesa
Pv	Peta-vatthu
Pv-a	Peta-vatthu-atṭhakathā
MN	Majjhima-Nikāya



Vyu	Mahāvvyutpatti 2nd edn, St Petersburg 1911 (I.D. Mironov)
Mil	Milinda-Paṭiḥa (Trenckner), London 1880
Vin	Vinaya-Piṭaka (Oldenberg), I-V, London 1879-83
Vibh	Vibhaṅga
Vv	Vimāna-vatthu
Vism	Visuddhi-magga
SN	Samyutta-Nikāya
Saddh	Saddhammopāyana
Saddh-s	Saddhammopāyana-sannaya (:Abhayagiri (Kavi-) Cakravartī Ananda, PLC p.212); Sinhalese Print, Colombo 1874 (Baṭuvantudāvē), 2nd edn 1911
Samantak	Samantakūṭavannanā
Sn	Sutta-nipāta
Sv	Sumaṅgala-vilāsinī, Ct. on DN, Bangkok 1920 plus (vol.I) PTS (RhD), 1886 + (vol.I), Hew. Bequ. 1918

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Ṛtus	Ṛtusamhāra of Kālidāsa
Jāt-m	Jātakamālā (see Bib. s.v. Speyer)
Divy	Divyāvadāna (Cowell & Neil), Cambridge 1886
Dharmapr	Dharmaśāstrīpikā (see Bib.s.v. Dharmarama)
Mvu	Mahāvastu (Senart), I-III, Paris 1882-97
Mkp	Mārkaṇḍeya Purāṇa (see Bib. s.v. Pargiter)
Śikṣā-s	Śikṣā-samuccaya (see Bib. s.v. Bendall)
SUS	Saddharma-smṛti-upasthāna (see. Bib. s.v. Matsunaga)

TWO NOTES ON *Visuddhimagga* IX.I. The etymology of *puggala*.

Buddhaghosa's etymological explanation of *puggala* is well-known: it has been remarked on in the *PED* s.v. *puggala*. The text<sup>1</sup> reads:

*Pun ti vuccati nirayo, tasmim galantī ti puggalā; gacch-anti ti attho.*<sup>2</sup>

"There is a hell called *pun*; they are called *puggalā* ('individuals') because they slip into it, meaning that they go to it."

This is the kind of etymology found in many religious traditions; it is not to be understood as a linguistic comment but rather as a didactic remark. While such homiletic observations are not always as fussy about phonetics as linguists have to be, one may wonder why Buddhaghosa should have chosen an analysis of the word *puggala* which should yield *puṅgala*.

Buddhaghosa is referring to the brahminical etymology found in *Manu*:

*Punnāmno narakād yasmāt trāyate pitaraṃ sutaḥ  
tasmāt putra iti proktaḥ svayam eva svayaṃbhuvā.*<sup>3</sup>

"The self-existent one himself called a son *putra*, because he saves (*trāyate*) his father from a hell<sup>4</sup> called *put*."

This in turn goes back to Yāska:

*Putraḥ puru trāyate niparaṇād vā puṃ narakam tatas  
trāyata iti vā.*<sup>5</sup>

"The word is *putra* either because he saves much (*puru*) from offering rice to the dead or because *put* is a hell and he saves from that."

In both these passages I have translated the name of the hell as *put* although the Sanskrit reads *pun* (of which *puṃ* is, before *n*, a mere graphic variant). The sandhi makes it ambiguous